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# MEMORIALS
OF
# NAIBU KANDA

MEMORIALS
OF
NAIBU KANDA

Naibu Kanda

# MEMORIALS
OF
# NAIBU KANDA

EDITED BY
KANDA
MEMORIAL COMMITTEE

THE TOKO-SHOIN
TOKYO

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Memorials of Naibu Kanda

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October 28, 1926.

As a graduate of Amherst College, I have had great pleasure in remembering that the late Baron Kanda was an alumnus of the same institution and carried the influence of Amherst College to fields of wide usefulness in the educational and public life of Japan. He was one of the earliest of his great nation to come to the United States for purposes of study. Going back to his native country forty-seven years ago, he labored there for many years, and in high positions, to advance the intellectual interests of the young people of Japan. He set them a high example of rectitude, faithfulness, and public spirit, and is I am sure held in affectionate remembrance by hosts of pupils to whom his intelligence, courtesy, and goodness must have made a profound appeal.

I take pleasure also in remembering that Baron Kanda always exerted his influence in favor of friendly relations between his own country, which he loved so much, and the United States, in which he had so many appreciative friends.

Calvin Coolidge

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## EDITORS' NOTE

The present volume has been compiled for publication as part of the work entrusted to the Kanda Memorial Committee in the Tokyo University of Commerce by those pupils and friends of the late Baron Kanda who have contributed toward the creation of a fund for perpetuating, in a happy and worthy form, the honored memory of the distinguished educator and internationalist.

The actual work of compilation as well as of translating into English some of the following articles, originally in Japanese, notably those by Dr. Fukuda and Mr. Uchimura has been executed under the direction of Prof. Tatsunosuke Ueda who has taken care throughout to maintain close touch and harmonious co-operation with Baron Kaneki Kanda, the late Baron's eldest son and successor.

In collecting materials for this book the Editors are indebted to a large number of kind friends in various quarters who have always given them unstintedly of their help either by contributing reminiscences or by placing at their disposal letters received from Baron Kanda or other suitable mementoes which, as far as possible, have all been herein included. Among such kind friends, too numerous to mention individually, a word of special appreciation is due to Baron Kanda's classmates and old friends at Amherst and the Westfield State Normal School, Mass., including Dr. J. F. Jameson, '79 Amherst, director of the Department of Historical Research, Carnegie Institution of Washington, who, among many other kindnesses, has been instrumental in securing at the Editors' request President Coolidge's message which adorns the first page of these "Memorials."

The Editors regret that they have not been able to give more space to selections from Baron Kanda's remarkable

diary kept in almost unbroken continuity from 1871, his first American year, up to a few weeks preceding his death in December, 1923. It is sincerely to be hoped that this unique document containing a free and frank discussion of all that happened around an active and many-sided public man during his eventful career of a half-century will not be long in seeing the light as a separate publication.

Finally, the Editors must express their cordial thanks to Messrs. Odaka and Sasaki, proprietor and business manager, respectively, of the publishing firm, the Tōkō-shoin, as well as to the Japan Advertiser Press, without whose patient co-operation and liberal assistance the printing and publication of "Memorials of Naibu Kanda" in its present finished form would not have been possible.

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# FOREWORD

By TOKUZO FUKUDA,
Chairman of the Kanda Memorial Committee

We have already quite a number of works from the pen of Prof. Kanda. Most of them, however, belong to that category of books to which apply the words from the Confucian Analects: *Ex nostris aequalibus, ii qui student sapientiae, propter hominum,* but not the second clause of the same passage: *Ex antiquis, ii studebant propter seipsos.* In the present volume we are put in possession, for the first time, of a literary work bringing out in vivid colors the personality of its author or a book in which he expresses himself freely and sincerely. Of it we may justly say: *Perficiendos studebant,* and I am fully convinced that the publication of so significant a volume will be greeted with genuine enthusiasm and hearty appreciation not only by all of us who were once pupils of Prof. Kanda but also by a large circle of people who otherwise knew him intimately. Those who did not have the good fortune to know him in the flesh will doubtless find in these pages the joy of coming in touch with a man of rare character.

The work accomplished by Prof. Kanda is still fresh in the memory of the public, as it is only three years since he was removed from our midst. We miss him today as keenly as ever and are constantly reminded of his distinguished service for international goodwill and friendship, since we are perennially in need of improving and strengthening our amicable relations with America, and more especially, at the present moment, because of the fact that Japan, prior to any other nation, has just declared her acceptance, fairly and squarely, of America's new proposals for the limitation of naval armaments. And it was to this very

cause of better understanding between Japan and America that Prof. Kanda devoted his entire life. One may even go a step further and say that he sacrificed himself on the altar of that important cause, although the phrase "Japan-American friendly relations" has latterly become somewhat of a commonplace.

This remarkable life of sacrifice, so to speak, opens with its hero's sailing for America at the tender age of barely fourteen. I say "a life of sacrifice," for is it not a sacrifice, and a precious one, too, for any young person of whatever nationality to give up the happiness of growing up amidst his native hills, enjoying the loving care of his own parents? And yet, Prof. Kanda's father dared to send him, a mere lad in his early teens, to far-away America, and it is easy to imagine that in so doing he had a vision scanning far broader horizons than the mere consideration of his son's future interests. Mr. Kohei Kanda, it is true, wanted him to be educated in America primarily for his own sake, but it is also evident that he fondly hoped to see his son develop into a living bond of friendship between America and Japan while furnishing, at home, the much-needed leadership to new Japan. It was thus an important mission of national and international magnitude on which the young boy of fourteen was sent and it naturally involved a great and lifelong sacrifice on his part.

But here he scored a splendid initial success. He returned to Japan with none of the evils which usually attend an extended stay abroad of immature youths; on the contrary, he brought back home, in his own person, such culture and refinement as it would not have been easy for him to attain at home. The best hopes and anticipations of his father were abundantly fulfilled; he came back a scholar and a gentleman. Then followed his long career of forty years as a teacher of English, filling the successive posts at the Daigaku Yobimon, the College of Literature, the Tokyo Higher Commercial School, the Peers' School and finally at the Tokyo University of Commerce where he was professor emeritus. Through them all his

position was not simply that of an ordinary language teacher. He did not belong merely to this or that school with which he was directly connected, but was, as a matter of fact, in supreme command of the whole field of English teaching in Japan. His activities, therefore, were not confined to the technical aspects of English instruction, but embraced its human side as well, so that it looked as though every Japanese teacher of English, without exception, had been his pupil. He, in turn, never ceased to keep a vigilant eye on the welfare of the thousands of his co-workers in the same field. Perhaps somewhere in that remarkable mind of his was stored away a comprehensive catalogue of all the English text-books used in our schools, or even, for that matter, the entire schedules of English lessons in all our educational institutions. He must have had a mental record, carefully indexed, of the name, scholarship and personality of each member of the profession. With these data as a basis of judgment he was incessantly at work, anxiously watching and deliberately planning for the improvement of his special sphere of education, as was clearly evidenced by his manifold efforts and activities. I once heard it remarked jokingly of the rigid bureaucracy of the French educational system that all that the Minister of Education in that country has to do is to sit in his office with a chart by his side, and that he can tell right on the spot just what kind of a text-book and what particular page of it is being actually taught by a certain teacher at a certain primary school in an out-of-the-way place in the country or in a remote mountain village. The truth of this story is more than I can vouch for, but it may not be far wide of the mark to say that as far as English teaching is concerned, Japan had a similar unifying central figure, not in her Minister of Education, but in the late Prof. Kanda, although between him and the French Minister of Education in the story there lies at least one fundamental point of difference. And that is that while the latter owes his efficiency to the well-organized routine of the French bureaucracy, the former achieved

it by his individual efforts, with the aid of an excellent memory and still more, being prompted by the overflowing milk of human kindness in his heart.

Amidst such onerous professional duties and responsibilities, however, Prof. Kanda did not forget to do his utmost for the betterment of relations between Japan and America on all occasions and by every possible means within his reach. The fact is too obvious for elaboration here. Let one instance suffice. As his life of sacrifice opened with a voyage across the Pacific in his boyhood, so was it brought to a close with a visit to America which likewise was an act of sacrifice. I mentioned in my memorial address on the late Professor, included in this volume,[1] how earnestly we had tried to dissuade him, on the ground of his health, from undertaking this, his last trip to the United States. I think he himself knew only too well at the time that his health would hardly stand the journey. And yet, he persistently refused to take our advice and set out. I have no doubt that his life was thereby brought to an end sooner than it would otherwise have been. His, indeed, was a unique life which literally began and ended for the cause of Japan-American friendship.

These are glimpses of Prof. Kanda as a public man. His private life, too, was, in some way, a life of sacrifice. For one thing, he would keep his doors always wide open to us, his pupils, and to a constant stream of visitors who would flock to him for light and guidance. Not a day was he at home without receiving some visitor; especially was this the case on Sundays when people kept calling on him from morning till night. Through all this he never showed signs of reluctance, ever willing to help or counsel when he could do so. In this way he deprived himself almost entirely of what chance he might have had for excursions or pleasure trips of any kind. I remember asking him on one occasion, just before my first European trip, some thirty years ago, to make arrangements for me to

[1] P. 66

call on Dr. Takagi, Baroness Kanda's brother, at his residence in Shibuya and hear from him the latest European conditions. Prof. Kanda, hearing my request, offered to take me there himself, as he was long in need of fresh air. So we all went together from the Kanda residence at Iidamachi, with our teacher at the head of our party which included also some of his children who were still quite young. At that time there was yet no tramcar in that part of Tokyo and we had to go to Shinjuku by train, changing there for Shibuya. It was a good day's outing, as we left Iidamachi early in the morning and came back in the evening. Prof. Kanda seemed to enjoy it heartily, expressing a desire for such a recreation at least once a month, with "Mamma" (Baroness Kanda) and the rest. This shows how rarely he allowed himself even the simple luxury of an outing with his family. It is true that during summer holidays he made a point of going to the seaside, but that was for the sake of his family rather than for his personal enjoyment. And even in his temporary country houses he would not abandon his habit of receiving freely all sorts of visitors. Living in this way largely for others, he had little or no leisure for writing books of *perficiendos student* order.

Prof. Kanda's disinterestedness in private life is further manifested in his solicitude about his relatives. Especially touching was his great and selfless devotion to his own children which happily enabled him to bring them up all into fine men and women. Thanks to this thoughtful and affectionate tending, his family tree, even after his death, is growing steadily and thriving evermore, presenting quite an impressive scene as the whole family with its youngest offspring—his grandchildren, too numerous to be counted on the fingers of both hands—turn out to do homage to his memory at their Yanaka burial ground. The scene does not fail to recall to mind anew all that our professor did and forbore for his family, making us search our own hearts and painfully realize how far short we, his pupils, fall in emulating his beautiful example of unselfish love.

The writings of Prof. Kanda now published include some of the personal reflections of him whom has given his life for the good of his fellow men. The majority of them are given to the world for the first time, their original purpose being no more than the writer's own edification. This is true especially of his journal of his second trip abroad, 1900-1901, (Part V of this volume) which bears ample evidence of his conscientious and unflagging diligence for his own culture and enlightenment. During that important year of his educational pilgrimage in Europe, he followed faithfully Dr. Hausknecht's advice and set himself the task of visiting, from day to day, practically every school within his ken and inspecting its classes in English, Latin and Greek, often spending several hours on a single class. I remember seeing him do this with his characteristic zeal, as distinctly as if it had happened only yesterday. In those days he was content to live in a den at a small unpretentious *pension,* enduring discomforts such as even we poor students were not ordinarily willing to go through. At the end of this arduous study of a little over a year, he mastered French and German sufficiently for all practical purposes and acquired also enough working knowledge of Italian to travel in Italy all by himself. This is how Japan's premier scholar of the English language went to school to Europe and it could not but leave a profound impression upon the minds of those of us, less resolute and more self-indulgent, who were studying at the same time in Europe.

One point which I wish to emphasize particularly about this volume is that it should not be regarded as a mere collection of model English essays, but is to be read, above all, as a genuine and unaffected testimony of a sincere soul. "An honest man is the noblest work of God," says a western proverb. If so, what is this, an honest record of an honest soul, but a masterpiece of a human document?

The publication of "Memorials of Naibu Kanda" in this at any rate satisfactory form, although imperfections there must be of one sort or another, is due to the untiring

co-operation of two joint editors: Baron Kaneki Kanda, the eldest son of the late professor, who of all persons had, it is my firm belief, the most sympathetic understanding of his father in his life of sacrifice, and Prof. Tatsunosuke Ueda, of the University of Commerce, on whom seems to have fallen the mantle of Prof. Kanda, not only in his English scholarship, but in his eminent qualifications as an educationalist. In the course of their work the editors have entered fully into the noble spirit of their subject, and brought it to bear successfully upon the accomplishment of their by no means easy task. To me such an example of the enduring moral influence of a great personality is most touching and inspiring.

Written at Nakano-hongo, near Tokyo, on February 21, 1927, the memorable day when the Japanese Government officially announced its acceptance of the proposals of the United States for a second international conference for the limitation of naval armaments.

---

# PART I

## IN MEMORIAM

# NAIBU KANDA, 1857-1923

By TATSUNOSUKE UEDA

"Nearly a quarter of a century ago the calm ripple of the Bay of Tokio was disturbed by a squadron of American men-of-war. The sun of western civilization was well-nigh in the glory of its meridian; yet the simple-minded people of Japan stirred not from their unconscious sleep till Commodore Perry knocked at their very gates. Our house was situated, on the very edge, as you might say, of the bay and a few minutes' walk or sail brought us into the full view of that splendid sheet of water, which may well be compared in some of its features to the Bay of Naples. For, like the promontories of ancient Minerva and Micenum, the rugged ranges of Kadzusa and Shimosa stretch out their arms to afford shelter from the mighty Pacific; and behind us, as we look toward the bay, towers, like Vesuvius, the volcanic Fujiyama. My grandfather used to tell me how, once upon a memorable day, just as the sun was setting, the people flocked, in half-bewilderment, to the shore, to see the monstrous Black Ships; and how, when the night came, they tried to close their eyes in vain."

From Naibu Kanda's composition entitled "Yesterday and To-day" written while at the Amherst High School.

## I

In these picturesque descriptions of Japan at the cross roads of yesterday and today is contained, it seems to me, a graphic representation of the unusual life of the young writer himself. If anybody can ever be called a child of his century, *enfant du siècle,* certainly he was that, for his was a unique career, a characteristic product of that progressive and triumphant century in a land where the passive traditionalism of yesterday was about to give place to the positive hopefulness of the dawn of a new day. In studying the life of Naibu Kanda, therefore, it is important to approach and appreciate it in the proper historical setting of its development, otherwise its value and significance

would not be grasped as fully as possible. Given the right background, it may be read as an instructive chapter in the social history of modern Japan as well as in the story of her gradual emergence into the world arena since the beginning of the Meiji era. It is with emphasis on this central fact of his life that the following brief sketch has been prepared and therefore, is, it is hoped, to be read.

Naibu Kanda was born February 27th, 1857, at Odawaracho, Tsukiji, while Tokyo, then called Yedo, was still the seat of the Tokugawa Government. His father Nagami Matsui was a descendant of a family of some note which, for successive generations, served the Shogun's Household in the capacity of Controllers of "No-Play" Actors. When Nobujiro, which was Naibu's name as a boy, was born, the family fortune had already turned, for his father, a good and upright man, had to assume the headship of the Matsuis only after his brother had left them irretrievably in debt. In this struggle Nagami Matsui had the constant encouragement of his excellent wife, unsurpassed in her skill in the management of domestic affairs. Born and brought up in these straitened circumstances their four children—two sons and two daughters, Nobujiro being the second son—all learnt from childhood the lessons of self-reliance and the simplicity of personal habits which clearly characterized the future Baron Kanda all through his life. It is interesting to reflect further that Nobujiro inherited from his father a generous nature and a calm and sweet temperament, while his simple and frugal habits were largely due to the influence of his mother.

With the Restoration of 1868, the Matsuis, hitherto close to the Shogunate, went through many vicissitudes, until we find Mr. Matsui again, in the early years of Meiji, as an official in the Bureau of Communications of the new Imperial Government. In the memorable year of the Restoration Naibu, as Nobujiro was now called, was adopted by Mr. Takahira Kanda, a foremost Dutch scholar and one of Japan's most progressive public men of that time. Naibu's adoption by this remarkable man was a turning point in

the boy's life, while it was a no less decisive event to the Kanda family. Without it Naibu would scarcely have enjoyed his social prominence in Japan as the second Baron Kanda, not to speak of the benefit of a western education as early as in the seventies, although in fairness to him we must say with Mr. Uchimura: "His title shone through him, not he through it." To the Kanda family, on the other hand, it gave an heir who spread the good name of the family in the broader field of national education. But what appeals specially to the biographer of Naibu Kanda is the personality of his enlightened adoptive father which chiefly determined the course of his life from now onward. Takahira Kanda (1838-1898), born a *samurai* under a local *daimyo* in the province of Mino in central Japan, was, in many ways, a self-made man. Losing his father when only a child, he grew up amidst all sorts of hardship under the sole care of his mother. He early evinced great love of learning and excelled particularly in Chinese classics. But in 1852, the coming of Perry's "Black Ships" which tremendously agitated all Japan opened Kanda's eyes to the outside world and turned his interest from Chinese classics to the study of the Dutch language. Henceforth he encountered and bravely overcame one obstacle after another in his Dutch studies, until, in the end, he became one of the recognized masters of the language in the land. Now, mastery of Dutch in those days meant not simply a command of its phrases and idioms, but it was associated, in the minds of the learned public of the day, with an insight into the world of western culture as a whole. Thus, Kanda was soon hailed as a prophet of the new age, his scholarship gradually extending to the various branches of the natural and social sciences. His knowledge of economic and political matters was specially appreciated in the opening decade of Meiji when new Japan had to cope with many and strange problems crying for solution. Politically and socially, he held advanced views, urging democratic reforms along western lines. For one thing, he believed in the possibilities of the English language as the future universal language of the

world; he advocated also the desirability of writing Japanese as it is actually spoken. These were precisely the same ideas, it is interesting to observe, that his adopted heir not only held, but actually devoted himself to realizing when his time came. His contribution to the English teaching in Japan is already too well known, but as will appear presently, he was also one of the pioneer organizers of the "Romaji" moment.

Takahira Kanda, in short, was a scholar-statesman, versatile alike in the world of letters and of government. He left nearly a dozen works on government and science and filled several important government positions, one after another, being appointed a member of the House of Peers in 1890 when the National Diet was first established. In 1898, shortly before his death, he was created a baron.

The circumstances which eventually led to Naibu's adoption by Mr. Kanda were somewhat like this: Mr. Kanda at this time was teaching Mathematics in the Government school called Kaiseijo and found among his pupils Naibu's elder brother who was an outstandingly brilliant scholar. He took such a fancy to this youth that he gave him support and protection under his own roof, finally wishing to adopt him as his own son. But finding legal difficulties in adopting an heir to another family, he decided to be satisfied with his younger brother Naibu who enjoyed an equal reputation for his scholarship.

What happened to young Kanda about this time, especially with regard to his studies, may best be told in his own words[1]: "I began my study of English when I was ten years old....I first learned my A B C from the sheets of Japanese rice-paper on which my father had written for me the English alphabet with a Chinese writing-brush, as was customary in those days with students of foreign languages including Dutch scholars. They even used sometimes a groose-pen for the sake of English penmanship. The first school I regularly attended was the 'Kaiseijo' where I studied Webster's Spelling Book and the English

[1] "Meishi to Shūyō," Tokyo, 1921.

*For explanations, see reverse side.*

Enlarged from a glass photo.
taken about the 3rd year of Meiji.
Jokichi Takamine, Juro Ogata & self.
in Dr. Ogata's Juku in Osaka.

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On one of his visits to Japan
Dr. Takamine saw this photograph
& had it enlarged.

Juro Ogata went to Italy to
study painting, married an Italian,
died there
and left a daughter, who afterwards
came to Japan & lived in Dr. Ogata's
family.

Dr. Takamine I met last in
the winter of 1921. He had changed
greatly since I saw him before.
He died of Bright's at his residence
in New York July 22 1922 at the
age of 69.

Grammar published by the school. I well remember to this day having received from my foreign teacher a beautiful book as a prize for 'Reading.' It was still the day of sword-wearing, and the students attended school with one or two swords at their sides, leaving them at the entrance with the gate-keeper. On going home, they received their swords back again, so that the school entrance presented always a scene of unusual confusion. In 1871 the ordinances against sword-wearing and top-knots were promulgated, but I had my top-knot cut off already before the Restoration. In course of time my father was employed by the new Government as First Interpreter and went down to his post in Kyoto, taking me with him. But he did not stay there long, as he was soon put in charge of investigations on Parliamentary matters which brought him back to Tokyo. I, however, stayed on, all by myself and entered the tutorial school of Dr. Kōwan Ogata in Osaka. Here I had as one of my schoolmates Dr. Jokichi Takamine, afterwards of Taka-diastase fame. One of my teachers at the Ogata School was Mr. Jūro Ogata, uncle of Dr. Ogata, who had just returned from Europe. He gave me his foreign clothes brought back from abroad and that was my very first experience to wear European dress! At the age of twelve I went to Daigaku Nanko and studied Parley's Universal History. At home, Father read and explained to a group of us, boys, including my brother and a few other students, Quackenbus' 'Physics' but finding it beyond me, I usually fell asleep. In 1871 when Mr. Arinori Mori who was a colleague of my father's at the Foreign Office was going to the United States as the first Japanese minister in Washington, I was entrusted to his care and sent to America to study. I remember my father's putting into my trunk two thousand Yen in bank-notes, telling me to study two or three years with that money. These bank-notes had to be changed into Mexican dollars at Yokohama and oh, they *were* heavy! There are simpler methods of exchange at present, but that was then the only way available."

Here the biographer comes upon another landmark of prime importance in the life of his subject, for Arinori Mori was nothing less than this to Naibu Kanda. Takahira Kanda gave his career a new orientation, but it is doubtful if it could have made such a perfect beginning without the fostering care and the far-sighted direction of his guardian, Arinori Mori, at a moment when he most needed them. To borrow the happy simile of Naibu Kanda in describing the work of an educationist,[1] the young Japanese minister to the United States was his ferryman carrying him across the Pacific not only geographically, but in the spiritual sense as well, transferring him from one civilization to another. Mori doubtless was one of the greatest diplomats, statesmen and educationalists that Japan ever had, but his service as a champion of the cause of Anglo-Saxon civilization in Japan was by no means negligible. Born a *samurai* of the Satsuma Clan in 1847, he was sent, while still young, to study in England as one of the first band of students despatched abroad by the Lord of Satsuma. His four years' stay there (1865-1868) thoroughly imbued him with English ideas and ideals, making him at the same time very friendly towards America whose institutions spring from the same Anglo-Saxon source. In one of his letters sent home from England during this period, he observes in part: "America, barely two hundred years old, enjoys a political system under which all people are allowed a voice in every phase of the government of their country, which conduces to their just and fair dealings in national affairs....I believe confidently that the country with which Japan should cultivate a cordial friendship, diplomatically as well as in trade, is America." Later, on his way home to Japan, Mori visited the United States, staying there for a while and studying the democratic institutions of the country in which he was so interested. His experience at this time made him a greater admirer of America than ever before. Remembering this background, it does not

[1] P. 243

K. Kanda Esq
Compliments of
Arinori Mori.

Right: Arinori Mori
Left: Takahira (Kohei) Kanda
Below: The autograph of Viscount Mori found in de Tocqueville's "Democracy in America" presented by him to K. Kanda.

seem altogether straining the point to infer that Takahira Kanda, a kindred spirit to Mori in his liberal ideas, must have been influenced, in no small measure, by this latter in his decision to send his adopted son to America for education. In a way, it looks as though Naibu Kanda's whole life had been a fulfilment of that daring thinker and statesman's dreams in education, of him who even argued the adoption of English as the national language of Japan. Would it be wide of the mark to say that if the task of westernizing Japan for which Mori stood, together with a host of radical reformers of that period, achieved an important stage of its realization *politically* by the promulgation of the Constitution at which dramatic moment he fell at the hands of an assassin, the same ideals of his in the *educational* sphere were attained in the making of just the kind of cultured men typified by Naibu Kanda? All three of them, Mori, Kanda and his son, were children of adolescent Japan that had not yet come to her own. Mori and Kanda were bold experimenters in national education and all the unusual process of training which through them Naibu Kanda was afforded an opportunity to experience in America, may be regarded, not unnaturally, as a great social experiment. Mori, incidentally, was the founder of what today is the Tokyo University of Commerce and it is interesting to remind ourselves that by a curious turn of events Naibu Kanda also came to devote to that institution the best part of his useful and active life, passing away as its first Professor Emeritus.

## II

A few years after his return from his first visit to America above referred to, Mori was appointed, in 1870, the first minister from Japan to the United States. That was a great event for the young man of 23 and a rare opportunity for the lad of 14 who was to leave with him

for an unknown distant land, not to return for quite a number of years.[1]

Early in the year 1871 the party sailed from Yokohama for San Francisco on board the "Great Republic," a paddle steamer of a few hundred tons. The entire ministerial suite numbered 37, including, among others, such promising young men as Doichi Nawa, Shoichi Toyama, Ryokichi Yatabe, Tsunenoshin Arai and Seitaro Naito, all picked out by Mori himself, not merely to serve on the staff of the legation, but for their own education in America so that they might, on their return home, be leaders of new Japan. During the voyage which lasted 28 days on the Pacific and which is most graphically described in his first American composition reproduced elsewhere, Naibu Kanda was allowed to share the same cabin with Minister Mori. He slept on the upper berth and could look down on Mr. Mori occupying the lower berth taking his cold bath every morning. He seems to have expected much from this voyage, in the way of affording him an opportunity to practise his English, but "there being too many of his compatriots on board" he could hardly have his wish in that respect. On landing at San Francisco, they were bombarded by newspaper reporters, but Naibu Kanda "could not catch a word of their questions."

Upon arrival in the East, Naibu Kanda was placed in the care of the Rev. E. T. Corwin at a small town in New Jersey called Millstone, in accordance with Mr. Mori's idea that for the sake of his American education, the boy should

[1] Dr. W. E. Griffis, the author of "The Mikado's Empire," writing about "the men of new Japan" whom he personally met in Tokyo between January 3 and February 16, 1871, has this to say about the Kandas: "I enjoyed a delightful call on Mr. Kanda, the ex-President or Speaker of the House of Assembly, in which Mr. Mori had argued reforms, the second deliberative body that had been called into existence, according to the oath of the mikado in Kioto, in 1868, that representative institutions should be formed. I found Mr. Kanda a student of English and American literature, and an earnest thinker. *His son, a bright lad, was to accompany Mr. Mori to America.*" ("The Mikado's Empire." New York, 1877, P. 400). As I actually pen these lines, it happens that Dr. Griffis is with us on his second visit to Japan after more than fifty years' absence.

live among American people and stay away from his own countrymen as much as possible. In his diary which, in obedience to his father's advice before leaving Japan, he now began to write in English, we find this entry: "I arrived to America on February 16th, 8 o'clock A.M., 1871." "March 6th: From this afternoon go to Millstone with Mr. Nawa, Asahi, Kinashi. And this night Mr. Nawa and Asahi slept at Mr. E. T. Corwin's house." But busy days of study and observation immediately followed, for on the fourth day he "began to learn several books from Mr. Corwin," the schedule roughly being "History of U.S. every day. And one day Geography and one day Grammar, learn by heart. Beside these Arithmetic and Composition and Letterwriter." To this list of subjects ought to be added the Bible into which Mr. Corwin, faithful to his calling, took an early opportunity of initiating his ward. Then came lessons in shorthand which stood him in good stead ever afterward. It is evident that the Corwins treated their young Japanese guest with utmost kindness and hospitality, his diary bearing sufficient testimony to that fact. He records, for instance, with anxious thoughts the sickness of the little Corwins, Effie and Charles, and seemed greatly relieved when he could write "Charlie's sickness cured." On Sundays he went to Church regularly with the Corwins and enjoyed it greatly. Before a month had passed, he made already quite many friends among the American boys and girls of the neighborhood and joined fully in their various activities.

All this while Mr. Mori was watching the youngest Japanese student in his charge with almost paternal affection. Under date of March 10th Naibu writes: "Mr. Mori sent letter to Mr. Orita[1] this afternoon. The letter was as following. Every month I must send letter to Mr. Mori,

[1] Mr. Hikochi Orita, some time Director of the Third Kotogakko and subsequently a member of the House of Peers. His name frequently appears in Naibu Kanda's diary at this time. Naibu Kanda relates in the "Meishi to Shūyō" already quoted: "(At Millstone), I studied side by side with Mr. Orita, I was then in the habit of reading English aloud and one night as I was studying alone, he took me severely to task for reading aloud at night."

which I want to send to Japan, and beside the former I must send any composition, or record of anything which I saw, and any which I hear, or visit, to Mr. Mori." That is to say, the busy Japanese minister to Washington to whom education was the one thing needful for new Japan was not satisfied with a perfunctory discharge of his duties as Superintendent of Japanese Students in America of whom there were at that time no less than two hundred. He actually took fatherly care of them both in matters of schools and studies, and in every other detail of their American life. As regards their scholastic reports submitted to him, Mr. Charles Lanman, editor of "The Japanese in America," published in New York, 1872, says: "Looking upon Mr. Mori as their protector in this country, the more advanced students have naturally fallen into the habit of sending to him some of the results of their school education." (P. 57) In Kanda's case it was not exactly "falling naturally into the habit" but rather took the form of instructions from the minister which one might take as an indication of his keen personal interest in the youngster.

Naibu Kanda stayed with the Corwins for nearly six months, from the beginning of March to the end of August, when he went to Amherst, Mass., to spend the rest of his years of study in America. It seems that the decision to send him to Amherst was made by Mr. Mori after consultating with Mr. Corwin whose suggestions he doubtless considered. Naibu himself did not know just which college he was eventually to enter, for under date of June 25th, he writes in his diary: "This morning when I was dressing Mr. Mori came to Millstone unexpectedly.....He came to talk with our teacher about me, that he will send me to some other place to prepare for entering a college." On August 26th he received a telegram from Mr. Mori telling him to come to Washington before he left for New England. On the 30th he finally set out for Amherst with two others, carrying with him letters of recommendation from Mr. Mori and his teacher Corwin, to Prof. Seelye of Amherst College.

The probable reason why Arinori Mori favored particularly Naibu Kanda's going to Amherst rather than any other school or college was his admiration for that institution through its president, William A. Stearns, and Prof. J. H. Seelye. He had such high esteem for both of these gentlemen that he had asked their opinion on the future educational policy of New Japan, including their replies in a book compiled by him and published in New York in 1873 under the title "Education in Japan: A Series of Letters Addressed by Prominent Americans to Arinori Mori." Another and perhaps a more immediate inducement in Mori's choice of Amherst for Naibu was Joseph Neesima's example of a successful education there. Joseph Neesima who was later to be one of Japan's greatest Christian leaders, founding Doshisha University, was then among the senior Japanese students in America, working his way through college against all sorts of difficulties. His career, indeed, was so remarkable and his personality so genuine that Mr. Mori, soon after his arrival at Washington, reported to the Home Government about him, requesting that he might at once be made an official student. The request was promptly granted, but the offer made to Neesima by Mr. Mori was gratefully but decidedly declined, because Neesima wished to be free and independent to pursue his long-cherished idea of becoming a missionary in Japan. In 1872 the Japanese Embassy headed by Tomomi Iwakura arrived in Washington and Mr. Mori summoned Neesima to the Legation when the former proposition was again brought forward with no better success. But this time the student consented to be employed, for the time being, to assist in some educational work which Mr. Mori had on hand and also to accompany the Japanese Commission of Education on a tour of inspection among the educational institutions of the country. (Charles Lanman: The Japanese in America, Pp. 61-66). Neesima graduated from Amherst College in 1871, the year when Naibu Kanda arrived in the United States and Mr. Mori was thinking of the suitable college for his education. It was, therefore, in

all probability, due to Neesima's splendid example more than to anything else that young Kanda's guardian eventually selected Amherst for him.

At this point a word about Amherst College in the seventies may not be inappropriate. Founded in 1821, preeminently as a college of liberal arts it was and has always remained a great educational centre where Christian influence was felt more strongly than elsewhere. Thus the training of Christian missionaries has been among its salient characteristics, as witness the words of an illustrious son of Amherst, President Calvin Coolidge of the United States, Class '75:—"But the inspiration for the College came from the religious life of the Connecticut Valley, represented both by the clergy and the laity. They held to a literal meaning of the Scriptures, so that portion of the community which opposed them was referred to as Sodom, while that which supported them was Mount Zion. They no doubt expected to produce the kind of public men which fill Bible story. To them Abraham and Moses and Paul were very present realities. They sought for public men who might stand where these men stood. There is a significance in this deeper than what they have thought. The clear and explicit object of their efforts was 'civilizing and evangelizing the world.'" (The Amherst Graduates' Quarterly, Centennial Number). About the town of Amherst itself, "beautiful for situation, the joy of the whole earth" Naibu Kanda wrote, not long after his settlement there:—

> "This town is situated in very nearly the same latitude as the city of Boston.....It is about four miles east of the Connecticut River.....The population of Amherst is about four thousand.....This town of Amherst is divided into four villages, the chief village or the one toward the west which is called Amherst and where the colleges are situated, the east village called East Amherst, which is next in size, the north village called North Amherst, and the south village called South Amherst. All these villages are situated among the hills, which are surrounded by higher hills, on the north by Mettawampa, on the east by the Pelham range, and on the south by the Holyoke range."

To this quiet New England town, the stronghold of Puritanism and Puritanic culture, the young lad fresh from

far-off Japan and from an entirely alien culture went to spend nine important years of his formative period.

He arrived at Amherst on the 30th of August, and a few days later, was taken into the home of Mrs. Davis, through the kindness of Prof. Seelye. The scene of his arrival at the Davis' is vividly described by an eyewitness:

> "I remember seeing Naibu Kanda, a boy of fourteen, arrive at Mrs. Davis' where he was to make his home at Amherst and be prepared for Amherst College. I was playing croquet at the time on our lawn which adjoined Mrs. Davis'. He walked up the brick path, head erect, observant, with eagerness to see Mrs. Davis and her daughter, Miss Hattie Davis, who was to be his private tutor." (From Miss Adele Allen's letter to Baron K. Kanda.)

From the first Prof. (afterward President) Julius H. Seelye who was a psychologist by profession, showed great interest in the Japanese boy, taking infinite pains personally to teach him the rudiments of English pronunciation every day. Naibu remembered this with gratitude all his life and liked to recall those days and tell his friends and pupils about them. (cf. his address at the New York Y.M.C.A., 1921). But Prof. Seelye's influence on him was not confined to a mere tutorship in English but far more fundamental and spiritual; he taught him by his own example, if not by words, what a Christian gentleman was. Of this latter phase of Prof. Seelye's personality another prominent Japanese who came under his influence at Amherst gives us an interesting account:

> "Miserably clad in a nasty old suit, with no more than seven silver dollars in my pocket, and five volumes of Gibbon's Rome in my valise, I entered the college town and soon appeared in the president's gate. A friend of mine had previously introduced my name to him; so he knew that a young savage was coming to him. I was introduced to his parlor, and there waited for my doom to be stunned by his intellectuality and Platonic majesty. Hush! he is coming! Prepare thy soul to stand before his sinless presence. He may look through thy heart at once, and take thee for what thou really art, and refuse thee to own as his pupil. The door opened, and behold the meekness! A large well-built figure, with the leonine eyes suffused with fears, the warm grasp of hands unusually tight, orderly words of welcome and sympathy,—why, this was not the form, the mind, the man I had pictured to myself before I saw him. I at once felt a peculiar ease in myself. I confided myself to his help

> which he most gladly promised. I retired, and from that time on my Christianity has taken an entirely new direction." (Kanzo Uchimura: How I Became a Christian, Fifth Edition, P. 131)

Elsewhere in the same book the author speaks again of President Seelye:

> "But none influenced and changed me more than the worthy President himself. It was enough that he stood up in the chapel, gave out a hymn, read from the Scripture and prayed. I never 'cut' my chapel-service....even for the sole purpose of casting a view upon the venerable man. To me I needed nothing more than his clear ringing voice to prepare myself for the battle of the day.....I confess Satan's power over me began to slacken ever since I came in contact with that man." (Op. cit. p. 134)

Into the hands of this great teacher it was the privilege of Naibu Kanda to fall and it was chiefly there that the fine gentleman was fashioned in the course of the next eight years.

He was also most fortunate in his intimate connection with the Davis family, of which he enjoyed being a member for the entire period of his stay at Amherst, 1871-1879. Miss Adele Allen is right when she says, "President Julius Seelye of Amherst College showed great foresight in putting the young Kanda under the influence of these two fine women of brains and heart. From the first, they exerted a great and wholesome influence over him. Miss Hattie Davis devoted her life to him, not only in teaching him his lessons, but in instructing him in all the finest things in American life."

Naibu Kanda's life at Amherst is well described by some of his old American friends in this volume. Fortunately there exists in his journal a nearly complete record of his doings, from day to day, covering the whole length of his stay in the New England town. The impression borne in on one from a perusal of this well-kept diary is that the eight years of his High School and College education there were an intensely full and rich period of ceaseless growth of the mind and the soul. His experiences, while revolving necessarily within a prescribed orbit, were yet many and various, all tending, each in its own

way, to nourish his fast developing personality. In the centre of these experiences were naturally his intellectual pursuits, next his budding and flowering Christian faith, and lastly his all-round social activities. But all three of them were happily blended together, so that he mastered them admirably, being slave to none.

In his studies he attained a remarkably well-balanced development of the intellect. He seemed to enjoy all his subjects equally well and studied them with the same zeal and with about the same success. At the High School which he entered in the autumn linguistics formed the chief item of study comprising English, Latin and Greek. Besides there was a certain amount of Natural History. He took great interest in all of these, particularly in English composition and elocution and in the study of Nature, the love of which he retained to the end of his life. So successful was his four years' course at the Amherst High School that he could leave it in 1875 as one of the brighest scholars of his class delivering at the time of graduation his *oratio salutata* in Latin. In the autumn of this same year he entered Amherst College and continued his hard work for another four years, his subjects now including, besides classics, French and German for modern languages, and a fair number of natural and social sciences. His diary and his lecture-notes preserved to this day show what a conscientious and hard-working student he was. In the diary we find such entries as these: "Never worked harder in my life"; "But I am a prisoner to my work. I cannot have any rest"; "No rest for us poor mortals here. Worked the usual nine hours today." But all this was not a vain and unrequited labor, because it soon won him a high scholastic standing in his class and a number of prizes, notably the Kellogg Prize for public speaking (June 25, 1877) and a prize of sixty dollars "given by the late Josiah B. Woods, of Enfield, for general culture and improvement during the college course." (June 30th,

1879). The following extract from the diary may be interesting in this connection:

> "Our professor in Chemistry (Prof. Harris) embarrassed me today by making the remark that there was only one man in the class who has the mind capable of developing in proper manner. 'And that is Mr. Kanda,' said he, 'he seems to take to the study of Chemistry natural as can be, etc.' Hope to make good progress in the branch." (February 5th, 1877)

One event of considerable importance in his studies at this time was his coming under the influence, since 1877, of M. Sauveur of the School of Modern Languages, Boston, whose "méthode naturelle" or "teaching by conversation," as Naibu Kanda called it, seemed to appeal to him greatly. M. Sauveur later came to Amherst to open a summer school and our friend attended it, thereby strengthening, more than ever, his faith in the natural method of teaching modern languages. In his subsequent work as a teacher of English in Japan he never ceased to advocate that method, calling it the "seisoku," or regular, method, as opposed to the "hensoku," or irregular, method which obtained in the *ancien régime*, as one might say, of English teaching in this country and which was largely an inheritance from the peculiarly Japanese way of reading Chinese classics. Having been a disciple of Sauveur as early as in 1877, Naibu Kanda did not go to Europe in 1900 to learn anything new in the way of the methods of language teaching, but rather to supplement and complete what he had previously studied with the French scholar at Amherst. His study of *Realien* and *Anschauungsunterricht* was simply a continuation of that of Sauveur's *méthode naturelle*.

Side by side with his studies, Naibu Kanda developed, during his Amherst days, an ever deepening spirituality. To this end he had been carefully guided, as has been above mentioned, by the kind-hearted Rev. Corwin of Millstone, N.J., during his first several months in America. But at Amherst, the whole community, both in and out of school, was alive with Christian spirit and atmosphere, and it was impossible that the eager, impressionable Japanese youth

should escape its influence and remain unaffected by those lofty ideals of life which were the proud heritage of the Puritanic New England of his day. This fact shines forth most luminously in all his writings of this period; it was the all-pervading concern of his life which finds very frequent expression in his journal, 1871-79. Here are some of these expressions: "I am glad to find myself more interested to hear preaching, and consider somewhat more on what was preached." (March 22nd, 1872). "Be self-deniant, kind and loving. May I above all remember God, the Giver of my life, my daily food and things to wear to sustain the daily life I lead here, etc!" (December 31st, 1874) "Made up my mind again today to lead a better life hereafter." (January 14th, 1877)

Finally, the climax was reached in the month of April, 1878, as may be seen from the following:

> "Monday, April 8th—President Clark called on me for two hours this evening. We talked on the subjects of our common interest. He has given me a new impulse in trying to be a good Christian man. I owe him much for this. This night I resolved to study the Bible more faithfully."

Again this from his diary, under date of Sunday, April 28th, 1878:

> "I was baptized today, and sat for the first time at the Lord's Table. My friends with kind remembrances of the day, in words and actions, show their sympathy in me. President Clark was there notwithstanding the rain, and expressed his gladness after the service. Everybody from our house, including the boys, was there, and the Coopers, beginning with Mrs. Cooper herself, were present. The service was the most impressive I ever witnessed. At my baptism the President read the passages, Matt. 8-11 and Mark 10-31. The happiest day of my life!"

And so this was how the strong Amherst faith of Naibu Kanda on which he died in peace and happiness when his hour came on December 30, 1923, took definite shape, a fruit of his earnest seeking for the past several years. But the baptizing of a young Japanese of his social position in Japan, fifty years ago, was too extraordinary an event to pass unnoticed in his own country, especially in view of its being solemnized at the hands of no less a person than

President Clark of Amherst Agricultural College whose Christian influence at Sapporo had not made him very popular among the conservative section of the Japanese community, hence:

> "Monday, August 9th, 1878—Saw in the Republican an extract from the Tokyo Times in reference to my Christian profession at Amherst College, ending up by saying that it is strange that a Japanese should receive baptism at the hands of the public defamer of his country!" (Diary)

As a matter of fact, his zeal for the Christian religion and his admiration for the reforming spirit of missionaries were such that his father at home began to form an idea that Naibu might have made up his mind to choose the pulpit for his future career. To this conclusion Mr. Kanda was led partly by the persistent silence of his son on the subject of his choice of a profession, which he took for an indication of his son's hesitancy in confessing the truth, but he himself was liberal-minded enough to be willing to allow Naibu perfect freedom in this matter, whether he wished to be a Christian minister or anything else.

But it was not all study and religion that Amherst afforded to our friend; he had all the joys of a young and innocent American college student, with no lack of amenties of social life in some of the best and most refined American homes. Let us again give extracts from his journal, as illustrations thereof.

> "May 1st, 1872—Today, here in America, people present what is called 'May basket' to their friends and it is done thus. A boy generally comes to the door and hangs a basket, addressed to somebody, decorated with pretty papers and filled with many flowers, etc., on the door knob of a house, and as soon as he rings the bell he runs away so that they could not find out who it came from."
>
> "July 2nd, 1874—This evening the Freshmen had a funeral procession by torchlight in the pouring rain for the burying of their Mathematics."
>
> "January 18th, 1877—Amherst has added to the catalogue of its civilizing influences one very important item—'a peanut stand.'"
>
> "May 4th, 1877—Began our study in Physiology today. We take up the subject of bones today. Our Professor provided each of us with a human bone. There was a great rush for them!"

Amherst frequently invited distinguished preachers and great minds of the day to come and address its students and other members of the community. In this way Naibu Kanda, during his eight years there, could hear more than a dozen prominent figures in the world of letters whose names have since been immortalized in the annals of American and English literature. Among these were Mrs. Harriet Beecher Stowes, Mark Twain, Wendell Philipps, Charles Kingsley, canon of Westminster, and Ralph Waldo Emerson, of whom the last-named seems to have impressed young Kanda very deeply, as he records in his diary:

> "March 19th, 1879—We had a great and rare treat this evening in listening to a lecture by Ralph Waldo Emerson on the subject 'The Superlative or Mental Temperance.' It was an essay upon the use of superlatives in our speech and action, a plea for the positive or the simple. He said, 'Simplicity is good enough for all that is good.' He spoke of Nature, how she never indulges in the superlative, but always expresses herself in the plain, the simple, the positive. His lecture was full of amusing illustrations of the superlative and the positive in our speech and thought and action. His great simplicity of speech, dress and manner was the best illustration of his thoughtful essay. We sat there for one hour charmed by every sentence which he uttered, and when he ended I could not but feel that I had received an impetus toward a life of greater simplicity and truthfulness."

It may be mentioned in passing that Naibu Kanda remained thereafter a lifelong admirer of Emerson and that in his later career in Japan he liked to read with his classes Emerson's essays on Nature, Friendship, Civilization, Art and other life's problems, in all of which he appreciated keenly the Sage of Concord's wonderful understanding of humanity.

In June, 1879, he took successfully his A.B. degree, which of all titles conferred on him "he thought most of, because it recalled to his mind long years of hard work far away from home." Now arose the question of his return to Japan and with it, that of his choice of a career. With regard to these important points, he himself writes:

> "May 30th, 1879—There comes a letter from my father today in which he says that if I wish to stay a year longer in America to pursue further studies he will be glad to have me do so; but that I could, if I choose, come back by way

> of Europe instead. It is my plan now to do neither. My interest has been lately in matters of education. If I stay here a year longer, I shall find myself just as little ready to go back then as now. Education is a great subject and a year's stay would make no great difference in my attainment in that line. I can get much from books, and those I can have in Japan. It seems best for me to go back soon after graduation and to acquaint myself with the educational matters at home, while at the same time learning my own tongue." (Diary)

Here is a revelation: "My interest has been lately in matters of education." "Lately" in this passage seems to cover particularly the last two years of his college course, as one reads in his diary and elsewhere not infrequent reference to his keen interest in education, such, for instance, as:

> "June 27th, 1878—The young ladies at Vassar College impressed me as being remarkably healthy-looking, and yet they must do a good deal of studying, judging from the results. They were rather extravagant with their dresses, some dragging behind them a train of nearly a yard. The great College is a magnificent establishment and is a strong agent in rapidly bringing women to the level of men. I was very much interested in seeing the College, as my interest is in matters of education."

Education was thus Naibu Kanda's major interest at the time of his graduation, and it is evident that he had resolved to serve his country on his return in that very field, a decision reached, no doubt, in the spirit of the principle which he set out in his essay, written in 1877, on "What should Direct One in the Choice of a Profession?" namely: "The best rule for men of mediocre talents to be guided by in their choice of life-work seems to be this. Study well the circumstances and needs of the community or country in which you live; lay aside every motive which springs from self-interest, and ask the question, 'Where can I do the greatest good?' Take the answer, and devote yourself to it. Be the success what it may seem to you and to the world, you have the eternal conviction that your life has been spent in motives which are lofty, disinterested and pure." The last sentence in this quotation expresses with striking eloquence our hero's convinction as an educationalist, which guided him throughout his long years of work in Japan. After leaving Amherst in July, he spent several

months at the Westfield State Normal School, Mass., studying its educational system which he describes as "the best illustration of the Socratic method I have ever seen." He stayed there until the winter of 1879, when he finally left for Japan.

## III

He arrived at Yokohama on December 31st, 1879. He was so happy coming home after nine years abroad that he wrote to his old Amherst friend, Mrs. A. C. Tuckerman: "If there ever was a thankful heart it was mine, as I felt under my foot the solid earth of my native land." But he came back, practically an American in culture and in language, so that it is said he had to converse with his own father with the aid of his brother-in-law, Bishop Hiraiwa, who interpreted for both. Soon followed busy months in which he began readjusting himself to the changed conditions of his own country. "I have," he wrote early in 1880, "much to acquire in general education and in that discouraging branch of it, the Japanese." In April of the same year he was appointed instructor of the Preparatory School for Tokyo University (Daigaku Yobimon) and it is interesting to read what he said in regard to his first work in Japan: "....if I take up teaching for a life-work I shall not be satisfied until I attain to the chair of professorship." About this time he began teaching English also at a private school called "Kyoritsu-Gakko" whose object it was to prepare its scholars for the entrance examinations to the Daigaku Yobimon. Here he had as his colleagues Messrs. Korekiyo Takahashi (afterward, President of the Seiyukai Party and Premier of Japan, 1921-1922) and Yeki Hioki, the well-known diplomat who was at one time the Japanese ambassador to Berlin. With both these friends he was on terms of great intimacy and thought of them always with pleasant recollections of their happy fellowship in days gone by.

From 1880-1900 Naibu Kanda had the most lively twenty years of his life, rich in human experience in which there were triumphs as well as failures. He was connected successively, in one capacity or another, with such Government institutions as the Yobimon, Daiichi-Kotochugakko (the First Higher Middle School), Tokyo University, Tokyo Koto Jogakko (Tokyo Girls' High School), Tokyo Higher Commercial School, the Foreign Language School, etc., in all of which he taught English as his major subject, although for some time he was a lecturer in Latin and Greek at the College of Literature, Tokyo University. He was also appointed on numerous occasions to serve on important Government boards and commissions connected with English teaching, of which perhaps the most significant was the State Board of Examiners for teachers of English of middle and normal school grade. This shows that he occupied already in the eighties and nineties an unrivalled position of strategic importance in the English teaching world of Japan. Both in ability and personal influence he was, by common consent, the leading figure in the field.

But an event of quite equal and possibly greater significance was his establishment in 1889 of a private middle school named Seisoku Jinjōchūgakko in Shiba, Tokyo, jointly with Profs. Motora and Toyama. The object of these three enthusiastic founders of the school was to make it an institution for liberal education after the model of schools in the English-speaking countries. As a liberalizing agency such a school was, indeed, a desideratum in the all too bureaucratic Japan of the day and Kanda and his friends supplied it splendidly. The Seisoku Jinjo Chugakko, in spite of occasional lapses, has since grown soundly and is now a recognized institution of the kind in Tokyo.

The following account of its founding and development has been contributed by one of its prominent graduates, Dr. Teijiro Uyeda, Professor of the Tokyo University of Commerce:

> "The Seisoku School was founded by Profs. Toyama, Motora and Kanda in 1889. When I entered it two years

later, it had just removed from its temporary site to Shiba Park and was already recognized as one of the best of its kind in the city. The building it then occupied had formerly been used as the residence of a French naval expert in Government service and the rooms remained as they had been originally constructed. But they were quite sufficient for half a dozen small classes and I remember that Principal Kanda once told his boys that his idea was to create a home-like atmosphere in the school and that the boys had to co-operate with him in doing so. He would not put up any notice saying such and such things were prohibited, but the boys were expected to know what to do and what not to do. Thus he succeeded in managing his school in a home-like spirit amid home-like surroundings. The three founders of the school not only governed its administrative affairs, but actually taught the boys themselves. For five years I was taught English and History by the Principal, and Ethics by Prof. Motora. It was not at all usual even in those days for university professors to come and teach boys of 12 to 17. But they did it, and did it with joy, for many years. The school was barely able to pay the salaries of the other teachers and this was due to the generosity of a small band of rich patrons supplemented occasionally by monetary contributions from the founders who further supplied their labor without remuneration. The boys of course did not know what a sacrifice all this was on their part, but regardless of that, they liked their teachers who in turn sincerely cared for them, which created a genuine feeling of affectionate fellowship in the school. Surviving his two friends—Toyama who later became Minister of Education and Motora who died the greatest psychologist Japan had produced—Principal Kanda remained for long years the sole figure of prominence in the Seisoku Gakko until he himself died in 1923. Although he was busily engaged otherwise as Professor in the Imperial University and afterwards in the Tokyo University of Commerce, not to mention his unchallenged leadership in the world of English teaching in this country, his heart seems to have dwelled in the school which he founded and looked after as his private undertaking."

Other noteworthy activities of an educational nature, in the broad sense of the word, in which Naibu Kanda engaged during 1880-1900, were, to mention only a few of them, his participation in the organization of the Y.M.C.A. in Japan and in the movement for the adoption of Roman letters in place of Chinese characters for writing Japanese.

As regards the Y.M.C.A., his first contact with the organization took place in May, 1871, while he was with the Corwins of Millstone, N.J. One day he was taken by his "teacher," as he then called Mr. Corwin, on a sightseeing trip to New York City, when he visited for the first time

in his life the Y.M.C.A. of that city. The keen young observer thus records his impressions in his yet uncertain English in his diary: "We went to College where my teacher used to go when he was young and Young Men's Association where gimnastic place was built, and many newspapers are placed, and pictures, too, and those things are made for young men, to prevent them from bad habit or house." Ever since then he had never lost his interest in the work of the Y.M.C.A., always admiring the wonderful public spirit displayed by its devoted workers. This appreciation of his is feelingly expressed in his address, elsewhere printed, delivered in 1921 at the Y.M.C.A., New York City, probably the very same Y.M.C.A. that he had visited as a lad of fourteen. Being thus early converted to its principle, and anxious to see its good work spread to his own country, it was only natural that on coming home from the United States in 1879, he took care to bring back with him some helpful literature on the work and organization of the Y.M.C.A. to meet a possible future need along the same line in Japan. And sure enough, presently a small group of Japanese Christian leaders including such men as Messrs. Hiraiwa, Ibuka, Tamura and Kozaki started their work of organizing a Y.M.C.A. in Japan and found themselves in need of adequate information and guidance about the matter. Happily for them and for himself, Naibu Kanda could give them his timely and much-desired help, both with his own knowledge and with the literature he had brought back from America. This is how he shared, early in the eighties, in the founding of Japan's first Y.M.C.A.

The Romaji movement, on the other hand, proved quite an uphill work, compared with the establishment of the Japanese Y.M.C.A. The substitution of Roman letters for Chinese characters, however advantageous and desirable, cannot, in the nature of the change involved, be accomplished overnight, and the movement, although it can now look back upon a record of steady progress in the past, seems, as matters stand, to have yet a long way to travel to achieve its final goal. Be this as it may, it should be

noted that Naibu Kanda, together with his friend, Dr. Toyama, was one of the earliest and most active agitators for the cause of this important reform. In 1909, he was quoted in the *Spokesman Review* as having said:

> "More than 25 years ago I started the agitation to begin the use of Roman letters in writing our language. At that time it was not looked on favorably, and while it has been taken up to some extent, the older people found much difficulty, owing to the many words which are so much alike. Later we took it up in the schools, and now we are teaching it to the children with good results, and the people are beginning to look favorably on it."

Pervading these words is an unmistakable note of optimism about the future of the Romaji movement, which incidentally reflects the ardor with which he identified himself with the agitation. This optimism is all the more remarkable when one remembers it in reading what the same advocate wrote on the same subject, only three years later:

> "But it is hard to pull against the stream of long usage and popular prejudice, and the blessing which the writer wished to bequeath to his children may not be realized by even his great-grandchildren." ("Japan to America," 1912)

Another interesting work which may be mentioned in addition to the activities above described was his assumption of editorship of the English section of the "Taiyo" Magazine. This happened in 1895-1896, during which time he wrote regularly each month articles on various subjects of current interest—literary, social, political and what not. It was a fairly tough job, to say the least, and the English editor of "The Sun" would scarcely have succeeded in it, but for the able and unfailing co-operation of an assistant who served him loyally throughout this undertaking. This was his favorite pupil at the Tokyo Higher Commercial School, Tokuzo Fukuda, whom we now know as the leading economist of our country. Recalling those days of his apprenticeship, so to speak, with his master, Dr. Fukuda once narrated this interesting episode:

> "It was Prof. Kanda's weakness to put off writing to the last moment and even then he would not know what to write about nor how long, to fill the necessary space.

> Usually we put our heads together on the eve of the day when we had to hand in our MSS. to the printers and sat up all night, pegging away in a desperate attempt to get everything ready. As soon as the articles were somehow put in shape by the next morning, I would sally forth with them and run back to my boarding-house which happened to be the home of a clerk of the Hakubunkan, the publishers of 'The Sun.' I would give the MSS. to this man who when going to work, would take them to his office barely in time for the printers to begin their work. The same process was repeated every month, causing much weariness to both of us. At one time, on some business connected with our common journalistic work, Prof. Kanda called at my room in my absence and while waiting for my return, he covered himself with my blanket and taking out of my bookcase Goethe's Faust, began reading it. But very soon he fell asleep and when I came back to my room, I found my teacher sleeping peacefully with 'Faust' over his forehead."

Numerous selections from these precious "Sun" articles are printed in this volume, a fit reminder of those exciting two years of his maiden efforts as a journalist.

Turning now to happenings of a more directly personal description between 1880 and 1900 we may take note of three of them. In 1888 he received from his Alma Mater his Master's degree. In 1898 he succeeded to his father's title and became the second Baron Kanda and a Member of the House of Peers. The third event which was by far the most important of the three was his marriage in 1883 with Miss Kumachiyo Takagi, a graduate of Joshigakuin, one of the earliest mission schools for girls and young women. In his letter to Dr. Jameson, secretary of the class of '79, he refers to the happy news, saying: "No life history would be complete without the second important item in a man's life," and in his case the statement seemed fully justified, for in Baroness Kanda he literally found a completion and fulfillment of his life history. It is said that to her, more than to anybody else, he owed, in the eighties and thereafter, the accomplishment of his Japanese studies neglected while abroad. In the making of the later Baron Kanda, a mellow gentleman well beloved of all, both at home and abroad, we cannot ignore the presence behind him of the Baroness as his helpmate and companion and as the loving and thoughtful mother of their eight children.

## IV

In June, 1900, Naibu Kanda was commissioned by the Government to study for a year the methods of teaching English in England and Germany. We are told that this trip was made possible for him by the kindness of Count Kabayama, the then Minister of Education, who wished to give him the desired opportunity of studying European conditions. Some time previously he and Count Kabayama had happened to sit together at some social function, when the Minister of Education, pointing to an Italian painting on the wall, asked him something about Europe. Naibu Kanda honestly confessed his ignorance on the matter, saying that he had never visited Europe and adding that he would like to do so to complete his education. The result of this conversation was the appointment above mentioned. The story of his year's experience in Europe is told by himself in his "Journal of a Trip round the World" which forms Part V of the present book. As may be gathered from its perusal, the trip was a pilgrimage undertaken with a single-eyed devotion to the mission on which he was sent. Never in his life had he studied harder and more conscientiously than during this one year in Europe, so that when he returned in the autumn of the following year, evidently overworked and with considerably more grey hair on his head, his family could hardly recognize him.

The main object of his Research Magnificent in Europe was to study at first hand the theory and practice of the so-called natural method of teaching foreign languages—a subject, it will be recalled, into which he had been initiated by Prof. Sauveur of Boston more than twenty years before. In consequence his conviction was greatly fortified and henceforward he became an even more staunch advocate of the new method than before, "injecting new blood," as Prof. Nagaoka happily puts it, "into the English educational system of Japan." This is supposed

to mark a new age in the history of English teaching in this country, with Naibu Kanda in the centre of the stage.

In 1902 he joined the teaching staff of the Peers' School at the earnest request of Prince Konoye who wanted, through him, to improve that institution on more modern and liberal educational principles. Naibu Kanda expected very much of the unique opportunity thus offered him, but with the death of Prince Konoye shortly afterward, things took an unexpected turn, making it practically impossible for him to carry out his ideals, very much to his disappointment. Despite this he remained for ten years at the Peers' School, as head of its English Department assisted by Prof. Kumamoto, Nannichi and others. In 1912 he resigned, to devote the rest of his life exclusively to the Tokyo Higher Commercial School (later, the Tokyo University of Commerce) where he was eventually made its first Professor Emeritus.

In the autumn of 1909, he visited the United States as a member of the Honorary Commercial Commission from Japan under the chairmanship of Viscount, then Baron, Shibusawa. The commission went as messengers of friendship and goodwill from Japan to America, at a moment when such message seemed particularly called for. The service rendered by Naibu Kanda as its popular spokesman in English could scarcely be over-estimated, for upon it hinged, in no small degree, the success of the Business Commission. They made an extensive tour of the States for three months, visiting about fifty-four of the principal cities from Seattle to Washington, Boston to San Diego. All this while Naibu Kanda "could not separate himself from the party, for he had to attend banquets and make speeches wherever he went." Like Othello, he may well claim to have done the State and for that matter, the States, as well, some service in all this.

In 1921 he attended the International Parliamentary Commercial Conference, held in Lisbon, as a delegate from the Japanese House of Peers. In June of the

same year, on his way home, he visited Amherst to be present at the Centennial Celebration of his Alma Mater, on which occasion he was honored with the degree LL.D. as a worthy son of Amherst College. He arrived at Yokohama on September 9th and had not yet unpacked his trunks, when on October 15th he had to sail again for America, this time as counsellor to Prince Tokugawa who was Japan's Chief Delegate to the Washington Conference for the Limitation of Naval Armaments. In accepting this difficult and delicate rôle, he was not unaware, and there were not lacking kind friends who warned him, that coming as it did so suddenly and on the heels of his Parliamentary commission to Portugal, it would prove too heavy a burden upon his shoulders, threatening even to entail serious personal consequences. But he knew also that the hour had now arrived for him to render perhaps his last service —a service, characteristically his own—to his country and to the world. He was glad, too, that like a gallant knight of old, and in happy remembrance of the duty of feudal fidelity once owed to the Tokugawas by his forebears of the Matsui family, he could follow his lord, the 16th Shogun, to the battle, — a battle of a superior kind and on a higher moral plane. The four months which followed were one breathless succession of thrilling events and most exacting duties for him and for the rest of the Delegation. Naibu Kanda's signal achievement at Washington was his effective contribution to the creation of that atmosphere of *moral* disarmament on whose secure foundation should rest and proceed the work of the historic conference there assembled, namely military or *physical* disarmament. We need not add what it all meant to the splendid final outcome of the whole Conference and to Japan's share of it, in particular. But he paid a price for it—in his own person; the strain, as had been anticipated, was too much for him.

Ever since his return from Washington, early in 1922, he had been continually suffering from a lingering illness of one kind or another, until it was found that he had a

cancer of the stomach, to which he succumbed on the 30th of December, 1923. His departure was calm and peaceful and beautiful; he had no fear of the "inevitable hour," a phrase which he liked to repeat to himself with a smile of philosophy as his years advanced. What he wrote to Miss Adele Allen in June, 1921, only a year before his death, is significant.

> "...But the inevitable hour will come to each of us. When it does, let us take it calmly and bravely; for I believe those words on one of the tombstones in Wildwood (Amherst Cemetry): 'There is no death. What seems so is transition.'"

These lines foretell with a prophetic precision how he was to take his inevitable hour when it finally came, his last words, too, being the very same quotation from Longfellow: "There is no death. What seems so is transition."

On January 4th, 1924, simple and impressive funeral services were conducted in the temporary auditorium (due to the Earthquake of the previous year) of the Tokyo University of Commerce when more than a thousand friends and pupils assembled to bid farewell to their dear Baron Kanda. According to his last wishes personally expressed to Mr. Uchimura, this well-known Christian and a fellow-alumnus of his officiated at the function in the manner of their cherished spiritual home—Amherst and the Amherst faith.

Thus ended a life of service of half a century. With it Japan's "To-day" so happily described in his High School essay quoted at the beginning of my paper became itself a yesterday—a great yesterday ushering auspiciously into the world the Japan of the day before yesterday. In it his country mourned the loss of a great educationalist and a sincere worker for its international welfare, in recognition of all of which it was no doubt that the Emperor was gracious enough to decorate him, a short time before his death, with the First Class Order of the Sacred Treasure;

while the world at large deplored the passing of one of its none too numerous citizens, truly its own, who, already in his teens, wrote with joy in the autograph-book of a schoolmate at Amherst: *Patria mea est mundus.*

# NAIBU KANDA AT AMHERST

## I

By DR. J. F. JAMESON

Naibu Kanda came from Japan to America in 1871, one of the earliest of Japanese students in this country. I remember his showing me the first page or two of a diary which he began upon the voyage.[1] His father had instructed him to keep such a diary, in English. It may still be extant. I still remember quite clearly expressions in it about the final losing sight of Nippon which, in spite of the young writer's reserve, showed the homesickness natural to a boy of fourteen leaving his native land for so long a journey to so strange a country.

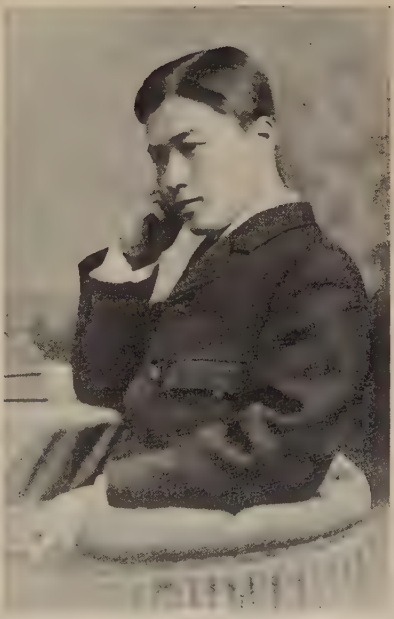
From 1871 to 1875 Kanda was a student at the Amherst High School. I did not know him until I came to Amherst to enter the college as a freshman in September, 1875. But then, as my name, in the alphabetical order then observed, caused me to sit next to him in all our classes, and as we became members of the same fraternity or club, that called Psi Upsilon, we speedily came into terms of intimacy. I found him always a charming and interesting companion, and a loyal friend. Already, after four years in the preparatory school, he spoke English better than most of the class. Partly because he had the accomplishment of shorthand, the class immediately elected him its secretary, and he served as such throughout the four years of college life (I succeeding to that office when he was graduated and went back to Japan, and holding it ever since). He was an excellent scholar, not only in the Latin, Greek, and Mathematics which formed the staple of instruction in the first year or

[1] Probably Naibu Kanda's first composition in English included in this volume, entitled "Travelling from Japan to America."

1871

1873

1875



1879

Naibu Kanda at Amherst

two of college, but in French and German and in the more scientific and philosophical studies that came along later. At the end of our freshman year he won the Kellogg prize for English declamation, speaking, if I remember rightly, Mark Antony's address to the people, in Shakespeare's Julius Caesar. The bestowal of that prize upon him, among seven or eight contestants chosen as the best speakers of the class, was a tribute not only to the perfection of his English accent and to his appreciation of Shakespeare's poetry but also to his native grace of delivery.

The life of the college, outside of studies, was less varied than it now is in American colleges and absorbed less of our time and attention, but Kanda took an active and interested part in all aspects of it—athletic, literary, and social. His skill in drawing served us on many occasions. He took pleasure in the beautiful scenery around Amherst, and we had many walks and talks together. He also was a favorite figure in the social life of the town, always courteous and kind and cordial. He lived in the house of an admirable old lady, Mrs. Aurelia Davis, who, without excess of supervision, looked after him with a mother's care in all needful ways. I remember that his room was fitted up with much artistic taste. The Japanese decoration that most struck my eye, and which I still vividly remember, was a series of colored prints illustrative of the then recent Satsuma Rebellion, which he had arranged in a row around the walls, and which led me into my first interest in Japanese history.[1]

No one of our classmates made upon us a deeper impression than Naibu Kanda, none a more pleasant one. We felt sure that he was destined for a remarkable career of distinction and usefulness in his own country, and now that that career is ended, those of us who are left (forty-eight out of seventy-six who graduated) cherish his memory with honor and with warm affection.

[1] "Devoted my whole time to the ornamenting of my little room. I nailed on all the pictures which my sister lately sent me. My friends say they are beautiful. I see that Americans like bright colors." (Naibu Kanda's diary, dated August 29, 1877.)

## II

By MRS. A. C. TUCKERMAN

Naibu Kanda came to Amherst, Massachusetts, in the autumn of 1871, at the age of fourteen. Young as he was, his gentle dignity and courtesy and thoughtful bent of mind impressed from the first those who met him. For eight years he enjoyed a delightful home life in the family of the noble-hearted Mrs. Davis, and her daughter Miss Hattie Davis, a person of rare character. She was his conscientious and painstaking tutor until he entered the Amherst High School and to the day of her death, his cherished and devoted friend.

The circle of Kanda's friends grew rapidly and soon many homes opened their doors to him and took him into their intimate family life. Thus he became familiar with all phases of the wholesome, high-minded life of a New England college town, which he entered into with enthusiasm and interest, always observant and thoughtful and only satisfied to be in touch with the best the life could give him. Kanda's ever courteous, genial personality soon made him a favorite in the social life of Amherst. He was a member of the Archery Club and the Bowling Club, doing well whatever he did; his absence from a meeting was always noticed with regret. Croquet parties, all-day picnics, and lawn tennis, were much in vogue in the seventies and no one enjoyed these pleasures more than Kanda, as his letters, written years later, testify by his repeated allusions in them to those happy Amherst days, even to giving the dates when certain events occurred. A marked trait in Kanda was his deep interest in, and appreciation of, children. The children in the families where he was intimate turned to him as to a comrade and never found him to fail them. He

Upper: Mrs. A. B. H. Davis and her house at Amherst where Naibu Kanda made his home, 1871-79.

Lower: Miss Hattie Davis, his tutor and friend, and his study in the Davis home.

would do so many things to amuse them, was ever watchful of their development and proud of their friendship and attachment to him. There was rarely a vacation Kanda was not invited by classmates or other friends to spend it visiting or at some resort either in the mountains or by the sea.

During his college course Kanda united with the College Church. President Seelye reading with deep impressiveness from Matt. VIII, 11th verse, as he received him at the Lord's table.

To President Seelye's thoughtful solicitude for him, from the first, his ever wise counsel and uplifting influence all his years in America, Kanda felt a lifelong debt of gratitude.

It was with greatest regret after eight years among us that his many friends bade Naibu Kanda goodbye and Godspeed, in November, 1879. In a letter dated Tokyo, February, 1880, he writes: "I have a good number of dear friends in America but for whose sweet influence my life there would have been of little value."

## III

By MISS ADELE ALLEN

I am very happy to respond to your request for some recollections of the late Baron Kanda of Tokio, during his early years at Amherst. My remembrances are many and vivid. I will recall some of those which may help you to picture him, a boy of great promise, as he grew up among us.

I remember seeing Naibu Kanda, a boy of fourteen, arrive at Mrs. Davis' where he was to make his home at Amherst and be prepared for Amherst College. I was playing croquet at the time on our lawn which adjoined Mrs. Davis'. He walked up the brick path, head erect, observant, with eagerness to see Mrs. Davis and her daughter, Miss Hattie Davis, who was to be his private tutor. President Julius Seelye of Amherst College showed great foresight in putting the young Kanda under the influence of these two fine women of brains and heart. From the first, they exerted a great and wholesome influence over him. Miss Hattie Davis devoted her life to him, not only in teaching him his lessons, but in instructing him in all the finest things in American life. As we were neighbors, Kanda and my brother James and I were soon playing together and we remained good friends through the years. Kanda was eager to practice writing English, so we wrote letters to each other. I was to criticize his English, he was to try to improve my penmanship. This is one of the letters he wrote to me when I was eight years old. It shows the fatherly manner he had toward his playmates.

Amherst, March 22nd.

My dear friend,

Are you already very anxious to have your school begin again? Well, I must confess that I am not very

Amherst College,

Amherst, Mass., Nov. 25 1879

This may certify that Mr. Naibu Kanda is a graduate of this college of excellent attainments and most estimable character, whose talents and scholarship have won the respect, and whose amiable deportment has enlisted the affection of all who have known him here. He carries with him, on his return to his native land, the warmest wishes with the highest hopes of this college, respecting his future work. He is worthy of every confidence, and I am happy to give him this very hearty and high commendation.

Julius H. Seelye

President Seelye of Amherst College and his letter of recommendation for Naibu Kanda

impatient to have school begin again. I expect, when the term commences, I shall hear how well you are getting along in another and a new school. I saw you in the garden today and I wondered what kind of flowers you could find this time of year.

Your true friend,

NAIBU

Professor Jesup, later Professor of Botany at Dartmouth College, Hanover, New Hampshire, lived at Mrs. Davis'. He used to bring flowers and ferns gathered on his tramps over the mountains and transplant them on a mossy bank between Mrs. Davis' house and ours. Kanda had thus an unusual opportunity to study flowers and to observe them under the microscope. He loved the sweet flowering syringa and the purple lilacs and the fragrant Baltimore Belle, a rose which bloomed on the piazza beneath his windows. He was interested in the many kinds of birds which frequented the neighborhood. He loved the call of the Oriole which nested each season in the pear-tree near his window, but the woodpeckers disturbed his quiet.

He asked us to call him by his family name, Kanda, because, as he told us long after when he was here for the Arms Conference at Washington, he could not bear to have his name spoken incorrectly and Naibu was hard to learn.

He loved to play croquet. He writes from Nakano November fourth, 1919: "This brings back to my memory again the happy days I spent playing croquet with you on the lawn between your house and ours." In croquet we must always finish the game. When it grew too dark to see, we tied handkerchiefs over the wickets and brought out big lamps. What we had begun, we must finish. This was a marked characteristic of Kanda in play as in work.

Winter evenings there were spirited games around our library table in which Kanda took an eager interest: "Anagrams," a game for making as many words as possible out of one word; "Snap," teaching quick observation;

"Authors," classifying literary personages. But Kanda liked best of all to act charades, for these taught him many new English words.

Our family and the families of Mrs. Cooper, the Rev. Mr. Jenkins and Mrs. Davis frequently spent Thanksgiving and Christmas evenings together and Kanda enjoyed these good times when we all made merry. The intercourse with these neighbors gave Kanda an insight into some of the most charming home life in New England. Our home at Amherst was a historic house, having been built for the first President of Amherst College, with a corner stone laid by Noah Webster, the author of the dictionary. My father sold our house in 1879 to the Psi Upsilon Fraternity. Thus, by a strange coincidence, the very house where Kanda, as a boy, had played blind man's buff and where he had cracked nuts on the stone steps and made candy on the very table upon which Noah Webster wrote the dictionary, became later the fraternity house of Kanda's College Society. Thirty years later this house and that of Mrs. Davis next door, which had also been bought by the Psi U Society, were torn down and the handsome new Psi U house was built in the center of the two grounds. Kanda had planted a tree in Mrs. Davis' yard the year he came to Amherst, because there was sentiment in planting a tree to live as long as he did. For building the new house the tree was cut down inadvertently by the landscape architect. Baron Kanda writes:—

Peers' College, Tokyo,
May 15, 1907.

> I grieve to think the site of my old home is so changed, that tree which I saw grow so big gone and that splendid buttonwood tree gone too. Still, with good Mrs. Davis gone, the place had better be completely changed.

Kanda enjoyed an excursion to Whately Glen in the big yellow coach drawn by four horses, a merry party on the outside and the more sedate members inside. Arrived at

# FRIENDS OF JESUS.

Ye are My FRIENDS if ye do whatsoever I command you.
—*John* 15 : 14.

I *Naibu Kanda*, *of my own free choice, enroll myself among the FRIENDS OF JESUS. I COVENANT with them and with Jesus Himself,*

To treat my mates unselfishly and courteously.

To show in word and act becoming respect for the aged.

To honor and obey my Parents and Teachers.

To refrain from profane and vulgar speech.

To offer the Lord's Prayer daily.

To attend habitually upon the Sabbath service in the church.

To contribute (if able) something at each service.

To belong to the Sabbath School, and faithfully study the prescribed lessons.

I do heartily engage to make honest effort to keep this COVENANT, and do all the good I can,

**FOR JESUS' SAKE.**

*S. L. Jewett* Pastor. *Naibu Kanda*

*May 4th* 1873.

*Village Church, Amherst, Mass.*

*Property of Bishop Hiraiwa*

the Glen, it was great sport to go up the middle of the brook amid the big moss-covered boulders and Kanda was always joyful to espy the cardinal flower or a clump of Indian pipes or the blue fringed gentian in the sunlight. He felt the inspiration of the lovely hills about Amherst and they were interpreters to him of his poetic nature.

He took great interest in natural philosophy and liked to tell his mates the reason for all things. One cold day on coming in from out of doors, I said that the air in the house must be impure; I was so sleepy. He laughed heartily and told me why I was drowsy. In ways like this he liked to teach us. I was much impressed once by Kanda's saying to us that there was one thing he wanted very much to know but could not know until the fateful moment arrived — whether he would be clear-headed and have presence of mind in a great moment of peril or not. I wonder if that fear came from a remembrance of earthquakes in Japan.

He never liked to be conspicuous in any way or treated differently from others. While he was interested in all village happenings and enjoyed talking about everything, I never heard him speak in unkind criticism of his mates —that he should do this of his elders was unthinkable!

We children wondered at his appearance which was always immaculate. He tucked in his muffler on a cold day with a precision and elegance which was a lesson to us all. Kanda attributed his excellent health to the fine care Mrs. Davis took of him and to gymnastic exercises, especially with dumb-bells.

Baron Kanda writes:—

Tokyo, Jan. 9, 1914.

> I see from my windows as I write the students of the Foreign Language School going through the gymnastics as I used to in the old Amherst days.

Kanda was very studious and essentially a thinker even in boyhood days. The long hours spent under his student lamp with its green shade in preparation of his lessons and

in meditation were pleasant hours to him. He was always for honor and for scholarship and for perfect courtesy.

After a visit to my mother, Mrs. M. Adams Allen, Baron Kanda wrote:—

Boston, Mass.,
June 28, 1921.

. . . . . You all seemed to be so well and that was a great comfort. May you long remain so. But the inevitable hour will come to each one of us. When it does, let us take it calmly and bravely; for I believe those words on one of the tombstones in Wildwood (Amherst Cemetery) "There is no death. What seems so is transition."

I am adding to these reminiscences excerpts from letters received from Baron Kanda in his mature years.

Tokyo, Sept. 14, 1916.

Foreign cookery is taught in girls' schools side by side with the making of Japanese dishes. I am thinking of making my daughter translate your mother's recipes into Japanese, for she is studying English and learning to cook. She often brings home what she has made at school for us to taste, just as she brings home her essays, watercolors or oil paintings for us to examine. Our girls are worked pretty hard, for besides all sorts of studies they must learn to sew, arrange flowers, etc., etc.

Nakano, Nov. 4, 1919.

I myself in my 62nd year have often come to repeat to myself, especially when I find my eyes unable to read fine print.

The boast of heraldry, the pomp of power
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour.
The paths of glory lead but to the grave.

How often have I had these lines brought home to my heart when, in the course of these many years, I have followed to the grave one great man after another—great in rank and power, great in wealth and great in learning.

## IV

By B. PRESTON CLARK

It is an honor to give my impressions of Baron Naibu Kanda. It was my privilege to meet him first in the autumn of 1877. For two years we were members of the same Greek letter fraternity Psi Upsilon and took our meals at the same house.

His character and his personality have made upon me, and upon thousands of other Americans, a deep and lasting impression, which will always endure.

One of his dominant personal characteristics was his calmness, his poise—I cannot remember that I ever saw him disturbed or excited. When he became deeply interested he grew, if possible, more quiet than usual.

What he did for Japan, his own countrymen can best estimate, for they saw his work at close range. What he did for the world, I believe some of us in America can best estimate.

All wise, sensible and patriotic Americans are agreed that lasting friendship between these two great and powerful peoples is one of the great essentials to the peace of the world and to the growth of civilization.

Opportunities for personal knowledge, either by Americans of Japan or by Japanese of America, are all too scarce. And, unfortunately, there are those in both countries, a minority but a dangerous minority, who at times cause friction between the two nations. Therefore when a man of the finest character and ideals of either race becomes personally known, respected and loved by a large number of citizens of the other race a great bond of unity has been created.

Here it is that some of the greatest work of Baron Kanda was done. Not conscious work, for I do not believe he ever realized the profound impression he was making upon Americans. But such is the fact. To me, as to thousands of other Americans, Baron Kanda stood for Japan. And if any ill-informed person ever said to one of us anything critical of Japan or the Japanese, we had but one reply and that a sufficient one.

"We have known one Japanese, Baron Naibu Kanda. Earth knows no finer, nobler, more unselfish man than he. A nation which breeds such men deserves and should have the greatest respect and the finest friendship from every true American."

In my judgment, no man during the last forty years has done more to cement the friendship between Japan and America than Baron Kanda. Nor was his contribution through his character alone. Always he made clear to everyone his love for America and her ideals. Always he sought to remove any cause of misunderstanding between his people and ours.

When he was last in this country, he did important work in the Limitation of Armaments Conference at Washington. Shortly after that time, he was at my home, with his wife and daughter. And as we sat talking together, he quietly and kindly made the only criticism of America I ever heard him make. He said, "You Westerners are in such a great hurry." A truly just criticism, and one which the West is glad to accept from the East. We have much to learn from the unhurried poise of the older Oriental races.

I shall never forget the speech which Baron Kanda made at the Centennial Celebration of Amherst College when he received from her his degree. Every word that he said was listened to with the closest attention. Strong, calm, wise, and full of friendship for America and Americans it was, and he received in truth an ovation from the great body of Amherst graduates there present.

To have known Baron Kanda I shall always esteem one of my life's most precious privileges. And it is my earnest hope and belief that the bonds which unite Japan and America, and which he did so much to cement, will grow always stronger and deeper. I know that this my hope is shared by all the wise and patriotic citizens of the United States.

# THE AMHERST ILLUSTRIOUS[1] BARON NAIBU KANDA

By WILLIAM S. CLARK

Baron Naibu Kanda, '79, was a princely friend of whom I shall never cease to think with deepest respect and gratitude. During the years 1921-23, when I was engaged in student work in Sapporo, Japan, he opened wide to me, as an Amherst man, the doors of his home in Tokyo. I had the great privilege of the warmest and most intimate relations of friendship with him and his family. I venture now to pay this brief tribute to him for reasons expressed in a letter to me from his youngest son, a student in Kyoto University, not long before his father's death: "You are the last Amherst man who really knows his last days from the inside—as a father, husband, and friend. I trust you also will remember him with love and good will." The privilege of thus knowing Baron Kanda gave me a view of a character and a personality, of a career and a life, which will remain a lasting inspiration and enrichment to my own life.

The passing of Baron Kanda has deprived Japan of one more of those extraordinary personalities who first came into public prominence when during the decade of 1880-90 Japan made such amazing strides toward the westernization of her national life. Kanda was a unique figure, the like of whom his country will never see again. He was essentially the product of the peculiar conditions existing in Japanese thought at the time he was growing to young manhood. Japan had not long been open to the western world. A veritable mania for foreign culture in all its phases had possessed the Japanese mind. To absorb western

[1] From the *Amherst Graduates' Quarterly*, May, 1924.

learning at first hand after the example of Joseph Neesima became the ambition of the youth of the privileged classes. Under the impulse of this wave of enthusiasm for things western, Kanda as a boy of fourteen was sent by his father over to Amherst—a place already in 1871 made famous in Japan by Joseph Neesima. The life which young Kanda found in Amherst, both in the town and later in the College, the associations he formed, the education he received, the influences which from contacts within and without the College moulded his character, all these elements combined to leave an indelible impress on his personality and to contribute a lasting heritage to his thought. When these years at Amherst had passed, Kanda the man had been once and for all stamped with the character of the environment wherein he had lived for eight years. He went back to Japan an American in thought and in spirit, a Christian in religion. As an example of the completeness with which his life had been transformed to western civilization, he himself told me that, when he first returned to Japan, he felt as if he were in a foreign country, he could not speak the language at all, and for a time he had to converse with his father through an interpreter! The years at Amherst were the determining factor in the course of his future career. They are the key to his character and influence among his own people. Their tremendous contribution he clearly recognized and to them he was ever grateful. His deep loyalty and interest in the College arose from his realization of the peculiar heritage which he as a Japanese had gained. There is no loyalty more ardent and reverential, no gratitude more enduring and unbounded, than that which lives in a true Japanese heart. Kanda's undying allegiance to all for which he found Amherst to stand, even amid an environment entirely alien to that in which our College is placed, was born out of his own inner Japanese nature.

I remember that President Ebina of Doshisha University, our sister college in the Orient, once stated that two of the most vital needs of Japan were an international mind and an infusion of the Anglo-Saxon spirit. Baron Kanda's

greatest contributions to Japanese life through his influence and work, as educationalist and teacher at home and as commissioner in various capacities abroad, lay precisely along these two lines. He was admittedly the foremost scholar of English among the Japanese, the truest exponent of Anglo-Saxon civilization to his countrymen, because he had been so thoroughly grounded and trained in our institutions and ideals through his youth spent in this country and through his careful study in school and college. I found his English textbooks used very extensively in the Japanese government schools, almost universally indeed. They were markedly superior to the works of his compatriots both in their colloquial exposition of English speech and in the real Anglo-Saxon atmosphere which he had created through an admirable choice of reading subject, aimed to depict clearly our life and thought in story form. Kanda's books have been an untold influence on the minds of the Japanese youth, first in opening to them the doors to an understanding of our culture and ideals and then in leading them to appropriate for their own those elements in our civilization which should command their respect and admiration.

Baron Kanda's influence on the international policies of Japan has not been fully appreciated even by his own countrymen for good reason. The most modest of men, he avoided every path to publicity regarding his part in public affairs. He not only preferred to keep but did keep in the background on every occasion. He chose to be a quiet yet most influential force behind the scenes rather than a prominent figure at the council table. So often was he adviser to the government on various questions, so often its representative abroad, that it is quite impossible to measure the results due to his influence, direct and indirect.

I believe he played a much larger part in the broad-minded view and action taken by the Japanese delegation at the Washington Conference than is generally known. Prince Tokugawa, the nominal head of the delegation, chose Baron Kanda as his personal adviser, a position with an

opportunity for immense influence. He held Kanda to be most capable of appreciating what the American spirit would be in its approach to the conference and the problems therein. When I talked with the Baron in Tokyo after his return, I found him speaking with more enthusiasm about the atmosphere and conduct of that solemn assembly in Washington than I ever knew him to display on any other subject. He was thrilled by the spirit and substance of the American proposals but he was not amazed, as were the others of his delegation. He had the background which brought to him a clear understanding of the mood and the procedure which the United States adopted from the outset. Though he did not say it in so many words, he implied to me that he took occasion to correct his colleagues' misapprehensions and suspicions, which arose from a lack of that intimate knowledge of the American mind which he himself possessed. He worked quietly among them to the end that Japan might respond in the same spirit and to the same purpose as the United States had proposed. And she finally did!

My last visit with Baron Kanda was in July, 1923, just before I sailed from Japan. He was then flat on his back in the hospital, where he had been confined for four months previous. Yet his spirit was undaunted, optimistic, quietly cheerful. He had no thought then that he would not soon be abroad again. We talked of many subjects, but the two which he always had most at heart were still quite apparent. He was deeply concerned that on my return to America I should endeavor to interpret aright among my countrymen the life and spirit of Japan, just as he had devoted his life to the interpretation of America to his countrymen, and that I should strive to cement the friendly bonds between our two peoples. He had the most intimate knowledge of, and the highest respect for, American culture. He desired with all his heart that we should know and respect his country and its culture to the same degree. I shall never forget the earnestness of the charge, which, with tear in his eyes, he laid upon me.

Then he talked of Amherst with deepest affection and feeling. He was proud of his Alma Mater, of her spirit, of the heritage her sons had built up. He expressed the heartfelt hope that the many connections between Amherst and Japan, especially in Christian education, should continue and increase. The innovation of the Doshisha fellowship had delighted him greatly. He hoped something even larger and more permanent would grow out of this new project. His final hand-clasp and God-speed in the name of our mutual Amherst fellowship has stamped forever on my mind the depth of the love which he bore toward the College, and the reality he found in the comradeship of Amherst men. The heritage which Naibu Kanda received and retained in all honor, has become the inspiration of all those who came into contact with him. To the end he kept the Amherst faith.

Recently I received a beautiful letter from Baron Kanda's youngest son, telling of his father's last days and passing. The purity and strength of Kanda's character shine out in his son's account. The respect of the son for Amherst, the tribute he pays to the Amherst spirit, strikingly reveal the powerful influence of his father's personality and enduring loyalty to his Alma Mater. I can close with no truer or finer tribute to Naibu Kanda as a man and as a son of Amherst than these touching passages from this letter:

"First I must tell you of our father's death. It was on the thirtieth of December about noon that he breathed his last. It was a most quiet, calm, peaceful departure. His face was beautiful, and I could not but think that only the face of the departed whose soul was in peace and blessing could bear such a tranquil and even godly countenance. He said that he was satisfied, satisfied; and said in English, 'This is not the end, but transition, transition.'

"That evening, he said also that he wanted to ask Mr. Uchimura (Amherst, 1887) to officiate at the funeral services, and he did not want to trouble any of his friends to sit up

beside his coffin after his death according to the Japanese customs.

"Early next morning Mr. Uchimura came: at that time my father could not see well nor speak clearly, but hearing Mr. Uchimura say that he was glad to do everything he could for the services and that he would do it in accordance with the old Amherst Faith, and that he was sure my father was going to where President Seelye, Professor Hitchcock, and Professor Tyler were, and that he would surely meet him again, my father said faintly, grasping his hands, 'Yoroshiku' i.e., 'God bless you.'

"I have never thought that the last moments of a man's life on earth were such a sublime thing, and I was impressed deeply with his beautiful features and with the sight of his hands folded upon his breast.

"The service were held on January fourth at the temporary auditorium of the Commercial University. Over a thousand people assembled. Mr. Uchimura's sermon was thought by many a very fine and splendid one. He himself thinks he did a last tribute to my father, and also paid a tribute to Amherst.

"A funeral service of an old Amherst man officiated by a brother alumnus of the same Alma Mater in such a simple but solemn manner enhanced the glory of Amherst in Japan; and through it the old puritanic faith of Amherst, represented by men like Seelye, Clark, and others, shone luminously far and wide.

"We have heard that President Seelye and others used especially to pray for Japan and the Japanese people. Their prayers have done much already for us Japanese, and I believe will surely do much more in the future. Looking through my father's life, we all clearly see how much Amherst meant to him. Without Amherst there could not have been he. Perhaps at one time unconsciously, but obviously he became well aware of the fact in his last days,

Class of 1879, Amherst College

the Amherst education and spirit constituted the pith and marrow of his personality. We, his children, are resolved to lift the banner of Amherst high in Japan, and live the Amherst spirit among our fellow men. If the spirit of my father is living in us, we cannot do otherwise."

# NAIBU KANDA AT THE WESTFIELD STATE NORMAL SCHOOL

## I

By MRS. LAURA PRENTICE STEVENS,
One of Naibu Kanda's teachers at W.S.N.S.

Although so many years have passed since I saw Baron Kanda, I have a distinct remembrance of Mr. Kanda as he was in our Normal School. I had previously known him in Prof. Sauveur's summer school in Amherst.

There was in Mr. Kanda's personality something that indicated superiority of mind, soul and rank. It was inherited qualities, it seemed to me, to which he added distinct traits of his own. He seemed to possess originality in the way he looked at the world and in his estimates of men. He was always very courteous to others,—few are more so. I thought his mind peculiarly philosophical and analytical, and possessing, at his age,—for that matter, at any age,—unusual comprehension of humanity.

He was, I thought, well endowed by Nature to help solve problems of government, and to understand how to adjust questions on which Western and Oriental minds differ. I have known little of his later life, but I doubt not he met all the expectations of his American friends who are many.

It is scarcely necessary for me to add that he was very greatly admired and loved in our Normal School for his admirable temper and attitude toward Western things. While remaining thoroughly Japanese in his spirit, he studied our people, our life, and our methods of education with wonderful impartiality and justice. One rarely sees a man so finely equipped by Nature for his life work.

I am glad to pay this well-deserved tribute to his memory from the days of "auld lang syne."

## II

By A. C. TRUE

I first became acquainted with Naibu Kanda when as a young man studying in this country he came to the Normal School at Westfield, Massachusetts, where I was teaching. He had a very attractive personality and easily won the high regard of both teachers and students. I was particularly impressed by the philosophical bent of his mind. He was not content simply to know facts. He desired to know also the reasons or causes lying back of them. He often expressed the hope that he would be able to discover in either the material possessions of the American people or their social customs things which could be used for the benefit of the Japanese people. He would not have foreign things or customs accepted by his people in an imitative way but only so far as they could be shown to be helpful or could be adapted to the real needs in his own country. His unselfish spirit and his desire to take full advantage of his opportunities for study and observation in America that he might be a helper of his people after his return home made a deep impression on me and on others with whom he came in contact here.

About forty years after we had become friends in Massachusetts he came to Washington as Baron Kanda, a member of the Japanese delegation to the great International Conference on the Limitation of Armaments. I met him there as the distinguished statesman and educator, having back of him a long career of honorable public service for his country. He greeted me very cordially when I called at his hotel and very speedily convinced me that he was the same man of broad and noble mind as in his young manhood. He recalled with remarkable clearness

and evident pleasure his experiences at the Westfield Normal School, inquired about his former acquaintances there and commented on them in the most friendly way. At my suggestion he was invited to make an informal address at one of the leading churches in Washington and those who heard him were delighted with the simplicity and clearness of his message and the high moral tone of his sentiments. We all felt that to such men as Baron Kanda we must look for leadership in the cultivation of that spirit of international friendliness through which alone the lasting peace of the world can be assured.

I shall always count among the most precious experiences of my life the friendship of Naibu Kanda which I have been privileged to enjoy.

# IN MEMORY OF BARON KANDA

By MRS. FLORENCE L. FURBER

"The voices of the Loved and Lost are
stirring at my heart,
And memory's misered treasures leap to
life, with sudden start—"

It was in September, 1879, that Baron Kanda and I became friends, and the friendship has been unbroken during the passing years. Our interests were the same, each one enthusiastic about life and the future, and enjoying discussing all the current topics of the day. Our correspondence began at that time—in fact before Baron Kanda went back to Japan, for he spent the week-ends in Amherst, and often wrote me from there. The last American letter was one of farewell to be opened and read on Thanksgiving Day—a review of our friendship and a hope for its continuance, with every good wish for the future. At that time he wished to give me a keepsake, but I refused any gift. In spite of which, he brought me the pen and penholder he had used all during his College course and with which he had written all his essays. These are lying, in front of his last photograph on the desk where I am writing, and are among my most treasured possessions.

We did not meet again till September, 1900, when he came to visit me on his tour of inspection of the schools of the world. All the following year I had wonderful letters from him. His views of the characteristics of other nations and their ideals were most interesting.

When at last he reached Kiel in November, 1900, he wrote:—

"I am glad to be in this place where I can give my mind rest and chance to digest it all—a place

where I may feel I am not guilty of wasting my time in not running about visiting this famous gallery and that. Through all my journeyings I often look back to my American experience with a feeling I have when I think of my own home. Indeed my foreign travels began when I set my foot on English soil."

He stayed in Kiel two months and then went to Berlin, visiting Hamburg on the way. He writes from Berlin:

"I have not yet met with anything in the line of schools here in Europe which took my breath away, or which you in America need envy. What they call the reform method of teaching modern languages is practically what some of us have tried to carry out in Japan for these twenty years—the cultivation of the ear and the tongue first of all.

"Still I must be able to say that I have visited all the famous schools in Europe; so I go from one to another. I tell all my friends here, 'Go to America by all means before you go back to Japan or your views will be one-sided!' "

On his return to Japan, additional duties were given him. Prince Konoye, President of the Peers' School, invited him to take charge of the Middle School and Higher School Departments covering nine years of secondary education, allowing him free rein to try certain experiments, such as would be out of the question in the schools under the control of the Department of Education.

Several times during each year, I sent bundles of newspaper clippings to Baron Kanda, clippings about Amherst College, about Japan, and about all topics of interest. He thanks me so much for them and says they are all that he has to keep up his interest in Amherst, and that the other clippings he uses to benefit in his classes.

"All such specimens of every day English are very welcome because they tend to draw the pupil

out of the stiff, formal language of text-books. The study of English is increasingly engaging public attention. Apart from English being a required subject in all schools, from Middle schools up, special schools are opened everywhere. Some few of them in the city have two and three thousand students. A hundred or two crowd into a large room and listen to some popular professor's lectures on grammar or translation and think they are growing very wise. As the necessary result they are very poor in speaking and writing, because in large classes individual attention is out of the question."

* * * *

In 1909 Baron Kanda and his wife accompanied the Honorary Commercial Commission of Japan in the tour of forty cities of the United States. My children and I had a delightful visit with them on the "Million Dollar Train" which was the home of the Commission during their three months' stay in the United States. In this autumn Baron Kanda made a tour of inspection to Hokkaido where he says "the bright leaves in the mountains reminded me of New England—the country to which my thoughts turn on every occasion as being associated with the happy experiences of my youthful days."

On his birthday,—27 February, 1921—he wrote that he would see me soon as he was sailing 25 March with his widowed daughter, Mrs. Takagi, to attend the International Parliamentary Conference in Lisbon, and later the Amherst Centennial, and saying, "I know you will rejoice with me at the prospects of this realization of my hopes for many years."

After his visit in Amherst, he came with his son and daughter to Westfield on his way to Boston. It was an all-too-short visit, as he wrote later "like a passing vision!"

No sooner had Baron Kanda reached home than he was asked to accompany Prince Tokugawa to the Arms Conference in Washington. In fact his travelling bag had not

been unpacked. The 15 October found him sailing again for America. He reached Seattle 29 October, after experiencing a terrible hurricane at sea, and from there went to Washington.

In one letter he writes:

> "I know you will rejoice with me over the prospects of better relations between our two countries. I have contributed my mite towards the same end, and when the time comes, I shall go home with the consciousness of having done even a little towards forwarding the world's awakening to a higher consciousness of international relationship so nobly initiated by President Harding and Mr. Hughes.
>
> "When we are a little free we shall run up to old Amherst and Westfield. This morning in the lobby I met my class-mate, Knapp, whom I saw at the Centennial. It makes my head reel to be surprised by so many friendly greetings at unexpected places and times."

The twenty-seventh of December he came to Westfield for a visit before going to Amherst. We little thought as we sat before the blazing logs in the fireplace that it would be his last visit. He seemed so well and happy and so like the boy I used to know, that I had no memory of a man of world-wide affairs.

In April Baron Kanda was invited to lecture in the Institute of Political Science in Williamstown, but felt his duties required him to stay in Japan. In December, he wrote me about an operation he had to undergo. After staying in the hospital two weeks, he came home to more congenial surroundings. On warm days he was able to work among his pine trees with his pruning shears.

And now comes the last letter written in October, describing the earthquake, the anxiety of the family, and the terrible happenings in the cities.

"The relief that came from America so prompt and generous has deeply impressed the people. It will go far toward assuring them of the depth of human kindness. The great calamity has taught the people one good lesson of simplicity and economy. I hope it will last long. As for myself, I am slowly convalescing. I lost about 24 lbs of my weight which I may never recover. I don't care, if I recover strength and energy. As it is I have not seen the devastation in the city, but only heard accounts from the other members of the family and friends. The original illness, pleurisy, is nearly cured, but the exhaustion is hard to recover from at my time of life. I am having two rooms put up where I can pass the winter comfortably with electric heating."

At noon on the thirtieth of December the end came.

"And thus passed the courtly gentleman, the loyal friend, the thorough and discriminating scholar, the unique teacher, the fascinating conversationalist, the discerning critic, the lover of the beautiful and good, the earnest and faithful Christian."

# REMINISCENCES OF BARON KANDA

By MRS. JENNIE E. CHEEVER

During the period of years between 1887 and 1899, I came to know quite intimately, the changing groups of Japanese young men, who, here in Ann Arbor, Michigan, were studying in school, University, or with private teachers. They frequented our home and were always welcome.

One young lad, thro' his early school acquaintance with my own young sons and being but sixteen years of age when leaving Japan, was often with us, and eventually became a member of our family—a relationship which continued for more than six years, until he had completed his college course in 1894. I refer to this because it was thro' the marriage of his daughter in 1919 to the second son of Baron Naibu Kanda, just prior to their departure for the United States, that my knowledge of the late Baron and I may say our acquaintance began. During the following two years which were spent in Wellesley and Cambridge, I was closely associated with them in family life. In June of 1921, we came to Ann Arbor to make home together for the college year. In July Baron Kanda came to us, after his visit to his old College of Amherst, where an honorary degree had been bestowed upon him. There had been some correspondence and he and I met as friends with a mutual interest.

Indeed we possessed a mutual acquaintance. Many of the earlier students from Japan who were well known to me were almost contemporary with him. He could tell me of them. He was greatly interested in our social customs here in a co-educational University; we freely discussed them.

I was much impressed by his intense interest in educational progress in Japan, desiring the best for its younger

generation and also with his view, so broad, concerning co-operation and amicable adjustments between Japan and the United States. I know that he intensely desired the growth of understanding between our countries.

On two occasions when we dined at college women's Residence Halls, he spoke briefly to the eighty or more women or girls there assembled. At one, he gave us a graphic and concise account of his visit to Formosa the previous winter, where he inspected the schools and told us of the progress there comparing favorably with our schools here. At the other he referred to his own work in establishing (or as a co-worker in so doing) a High School in Tokio after his return to Japan in 1880.

Thro' all, and all times, his perfect command of the English language, his intense interest in general education, and his wide knowledge of world affairs and conditions, impressed all who were privileged to listen to or to converse with him. There are many here who remember him as an outstanding personality and a worthy representative of Japan to my or all nations.

During his second visit to the United States that year, he came to us at Christmas from the World Conference at Washington for a brief stay of a day or so, and I shall ever remember him sitting at our Christmas dinner table, where beside our little family were five Japanese young women—scholarship students in our U. of M.,—with his courtesy and kindly humor and his benign interest in each and all.

When he bade us "farewell" I felt indeed that it was that, for both of us being advanced in years, it was impossible that we should meet again. Yet he seemed so vigorous, so full of interest in passing events. I had no premonition that he would so soon be taken from his family and his work. His loss is not only to his family, and country, but to a wide circle of friends in the United States and other countries.

# IN MEMORIAM PROF. KANDA[1]

By DR. TOKUZO FUKUDA

As a pupil of thirty years' standing and as one closely related to the late professor, I have the honor of being requested by his heir and other members of the bereaved family to address you briefly on this occasion, giving a short sketch of his life as well as a few words of my personal reminiscences. Having had the privilege of waiting upon him as a disciple for nearly one half of his entire life, I think I may claim to know fairly well what has happened to Prof. Kanda during that period, and as for the facts of his earlier life which I may touch upon in my talk, but of which I have no personal knowledge, I am relying chiefly on the information kindly supplied by the family.

Our teacher was born on January 27th, 1857, the second son of the Matsui family, at Odawaracho, Tsukiji. He was, therefore, in popular language, a *Yedokko*, or a thoroughbred Tokyoite. He was adopted by Mr. Kanda and in 1871 at the age of fourteen, he sailed to America and studied chiefly at the Amherst High School and Amherst College. He returned to Japan in 1880 when he was 24 years old. Soon afterward he was appointed instructor at the Tokyo Daigaku Yobimon (The Preparatory School for Tokyo University.) We are told that he owes this appointment to the good offices of Mr. Korekiyo Takahashi (Premier of Japan, 1921-22) who was at that time one of his most intimate friends. They were jolly chums, these two young men, and were very much in each other's company. It is quite a revelation to those of us who knew him only in a later stage of life, to find that Prof. Kanda, too, had his day of youthful

[1] Delivered at the funeral service in the auditorium of the Tokyo University of Commerce, January 4th, 1924.

Naibu Kanda as President of the English Speaking Society, Tokyo Higher Commercial School, photographed with officials of the various departments of the Students' Association "Ikkyō Kai" (1902)

freedom. With his marriage, however, which took place not long afterward, his habits of life changed entirely and in this connection we must not forget the hidden efforts and personal influence of Baroness Kanda, now sadly a widow.

Prof. Kanda's career after this is well known to you. Next to instructorship in the Daigaku Yobimon, he was appointed a member of the Department of Literature in the Tokyo University; under date of April 29, 1886, an instructor of the Daiichi Koto Chugakko (The First Higher Middle School), and on May 10th of the same year he was made also professor of the College of Literature. On August 10th, 1888, he became full professor of the same College, retaining as a minor position his instructorship at the Daiichi Koto Chugakko. On September 11th, 1893, he became professor in the Tokyo Higher Commercial School, while still continuing to teach Latin and Greek as lecturer at the College of Literature, Imperial University. At the Tokyo Higher Commercial School he had charge of its English Department and had remained at the same post (that is, at the Tokyo University of Commerce after the school had its status raised and assumed this new title) without break until the very day of his death.

In the meantime, he was appointed a member of the House of Peers, having been made a baron previously. Only recently he had conferred on him by his Alma Mater the degree of LL.D. All these facts are already familiar to you. At a quite recent date, too, he was decorated with the *First Class Order of the Sacred Treasure.* This is an order of great distinction, to be sure, but in his case, the honor was extraordinarily great, because it symbolizes his service not only to the country but to the world. It was bestowed on him in consideration, we presume, chiefly of his work in promoting through his command of English good understanding between Japan and America at the Washington Conference to which he accompanied Prince Tokugawa as counsellor. But at the same time it is clear enough to us, his close friends, that it was this strenuous work at the Washington Conference which more than anything else

hastened the end of Prof. Kanda far more than we had hoped.

Prof. Kanda has been abroad five times, all told. His first trip abroad for purposes of study I have already spoken of. His second took place through an appointment by the Government, under date of June 9th, 1900, to study for the Department of Education the methods of foreign language teaching in European countries, his stay there extending for a period of full one year. The third time he went in 1909 in company with the Japanese Business Delegation to America headed by Viscount Shibusawa, contributing much thereby to the strengthening of the bond of friendship between Japan and America. In March, 1921, he made his fourth trip abroad when he was despatched to attend the International Parliamentary Commercial Conference held at Lisbon, Portugal. No sooner had he returned from this Conference than he went away again to the Washington Conference in the suite of Prince Tokugawa, President of the House of Peers. Up to his fourth tour we had been glad of his going, but as to his fifth, I myself did my utmost to dissuade him from undertaking it, because the condition of his health on his return from his fourth trip did not at all seem to permit his venturing forth once more immediately thereafter. I persisted in emphatically objecting to his plan, sometimes in person, and then finally even at the farewell meeting in his honor. He, however, resolutely refused to listen to us and off he went again, apparently prepared for the worst. In due time he came back, and sure enough, his health had not been quite up to the mark ever since, so that we noticed something or other ailing him all the time, until he succumbed on the 30th of December, last year. His demise came much later than it was expected, thanks to his great care of his health in the ordinary course of events. One fortunate thing in this matter was that we could announce to the public without tampering with the fact the true date and time of its occurrence, 12.15 P.M. of the 30th. Hitherto with regard to the public announcements of the deaths of people upon whom are conferred posthumous

honors in the form of rank or order, there has been, in most cases, a deliberate misstatement of details. We cannot, of course, hold the deceased responsible for it, but their bereaved families are certainly to blame. The Kandas, on the other hand, are people averse to such practice and with the sympathetic co-operation of the authorities, they have been happily enabled to announce their calamity as it really occurred.

When I think of my teacher I cannot help recalling the story of Job in the Old Testament. Let me just read from the Book of Job in the Old Testament.

> "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. . . . . Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Has thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."

God says to Satan: "You say you have travelled everywhere, but I very much wonder if you have seen a perfect and upright man like Job." Satan replies: "Job is what he is, simply because you have given him a great many things and made him a rich and prosperous man. Take away from him all his riches and all his possessions and see if he will still remain a God-fearing man. After all, he fears God because he wants a reward for it. If, therefore, he is deprived of all his property, he will surely curse God." There are men who encountering an earthquake call it a

divine punishment. Satan doubtless alluded to people of that sort when he spoke as above. Then God says: "I will let you do what you will with all that he has; only do not kill him, do not lay hands on his person." Satan withdraws from the presence of God and inflicts upon Job such harm as he is permitted to.

Omitting some intervening verses, we read further on:

> "While he was yet speaking, there came also another, and said Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee."

Job's children were making merry, eating and drinking at the eldest son's house when a great wind raged and blew it down, crushing all save one to death. The news was brought to him. What did Job do? Did he curse God? No, not at all.

> "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

And now the author of the Book of Job concludes briefly:

> "In all this Job sinned not, nor charged God foolishly."

Thus is written in the Old Testament. What impresses me most in the whole life of Prof. Kanda is that he has never charged God foolishly. He must have had his complaints, his grievances; he must have been offended and grieved. As he loved tenderly his family, his pupils, and his friends, so must he, in proportion to his deep affections, have been displeased and sorrowful when he found these people going astray or acting against his best expectations. But in all this he has never charged God foolishly.

I have here with me the Confucian Analects. In it we find this passage:—*"Tseu-koung ait: Sapientis principis in voluntaria errata sunt sicut solis lunaeque defectus. Quum errat, homines omnes conspiciunt eum. Quum corrigit errata, homines omnes suspi-*

*ciunt eum!*" (Couvreur's translation). Prof. Kanda was not without his share of shortcomings. But his were like the eclipse of the sun and the moon. They were seen by everybody. He never tried to hide them. On the other hand, when he reformed himself, all people took note and admired, like the fulfilling of the sun and the moon. I would not indulge in such far-fetched platitudes as saying that he was a great man or a great scholar or a great educationalist. The thing that impressed me most deeply about him was, as I said, the fact that he has never charged God foolishly. He was a perfect and upright man and his perfection, to my mind, was his outstanding virtue. A western proverb says: "Be just and fear not." If there is one motto which he has himself realized in his life, I think it was this: "Be *perfect* and fear not." Perfection can not please everybody. One cannot please everybody by excelling in wisdom, valor or in virtue, that is, by maintaining superiority over other people. If one strives to be perfect, there is sure to be somebody who finds fault with him. Simply because he was perfect, Prof. Kanda did not at all mind what others said about him. I even imagine that he would not have ceased to be perfect, if God had willed otherwise. Suppose God had told him to be a greater scholar, a greater orator, a wealthier man, a superior man, a greater statesman and what not, I daresay, he would not have obeyed the divine command; such, indeed, was his quality of perfection. He was not superior in just one thing. What he lacked most was rather the defect of one-sidedness. He was defective in nothing. In everything he was perfect and upright.

Just men do exist in this world, but perfect men are few and far between. I have always thought that if we are truly God's creatures, we must say He is rather an awkward artisan. God has made a great number of human beings with faults and blemishes. He creates, as a matter of fact, great statesmen, great business men, great educationalists, great leaders of religion, great scholars, but seldom, if ever, perfect men who are none of these. An awkward workman, this, I thought to myself, but since I came in contact with

Prof. Kanda as pupil, I have changed my opinion and come to know that although God produces only few perfect men, yet when he does, the work is marvellously elaborate. Prof. Kanda was a scholar by profession, but he had none of the besetting sins of scholarship, namely, pedantry. He was a man of religion, but he was free from bigotry or an exaggerated sense of one's own infallibility, to the condemnation of all others. In this narrow sense he was no religionist at all. He was an educationalist also. Among the so-called educationalists there are not a few hypocrites, or those who say fine things in public but who in reality cannot be proud of their personal life. He was not like such people. He freely showed his own faults and when he went wrong people could see it just as easily as the eclipse of the sun and the moon.

It is really a remarkable fact that in this era of Taisho we have had in our midst a man like Job of the Old Testament, perfect and upright and never charging God foolishly, and I personally regard it as the greatest happiness of my life to have been privileged to call him my teacher for thirty long years. In paying our last homage to the remains of our teacher, the thought which we, defective human beings, should cherish above all is not that of his English scholarship, excellent as that was, nor of his distinguished service for the cause of American-Japanese friendship nor any such extraneous facts. People for those things can be found for the asking. There will come forth in future many persons who will surpass him in meritorious work for the country, in English and in the knowledge of foreign affairs, but such persons are very likely to be defective and one-sided. There may appear a greater educationalist, a greater religionist, than he was, but they are apt to carry with them the limitations of their respective professions. We now miss most heartily the loss of one perfect man, when his like are all too scarce, and in order to repair that loss, I feel convinced that we can not do better than strive to bring our extremely defective selves ever nearer to the high standard set by our lamented teacher.

# THE LATE MR. NAIBU KANDA[1]

By KANZO UCHIMURA

In the Bible we read: "And as it is appointed unto men once to die, but after this the judgment:—" (Hebrews IX-27). All men, that is to say, are destined to die once, but that is not the end of them; they have further to receive the judgment. That this fact of the judgment, as well as of death, is appointed to men is the meaning of those divine words. And the judgment does not mean punishment. It means valuation according to one's worth. For good or for bad, one cannot escape valuation altogether. And this valuation, we are told, takes place after one's death.

Our dear friend, Mr. Naibu Kanda, is dead. His remains are committed to the care of his bereaved family, while his spirit has returned to his Creator. There he will be judged adequately and in that judgment no mortal is entitled to a voice. I trust that God, our Heavenly Father, judges His children with utmost fairness and generosity, and that we may, without least concern, leave the destinies of those gone from us in the hands of the true God, our loving Father.

But to judge, not in His place, but rather in the sense of measuring a deceased friend's value in so far as we can know or measure—that, I believe, is granted to us. We do not wish hereby to criticize him, but through him to learn the truth of life. What has God taught us through the life of Mr. Naibu Kanda? That is what we particularly wish to know.

There are, I think, four criteria by which to determine the worth of a man. The first is the amount of his earthly

[1] This was a sermon delivered by Mr. Uchimura, as officiating minister, at Naibu Kanda's funeral at the University of Commerce on January 4th, 1924, and published in the February, 1924, number of the *Seisho-no-Kenkyū* (Journal for the Study of the Bible), edited by Mr. Uchimura.

possessions. The second is the extent of his knowledge. The third is the scope and nature of his undertakings. The fourth is his character or what he is. Of these four, the first is the lowest in the scale and can hardly furnish a criterion for determining the eternal value of a person. Jesus has taught: "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke XII. 15). It is mostly in this world alone that rich people are appreciated. "For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us be therewith content." (I Timothy VI, 7 & 8). The great truth which death, to whomever it may happen, reveals is the extreme paucity of worldly wealth.

Knowledge certainly is a greater treasure than wealth. It is aptly said that if you can not teach your children, you had better not have them at all. Life is made valuable, in large measure, through acquisition and increase of knowledge. But we know only too well that knowledge is not the highest treasure we may possess. It is chiefly a gift of genius or of circumstances. Not everybody, therefore, can be a scholar, if he will. Above knowledge is work achieved and above this, character. The achievement of work depends partly upon the times and circumstances in which it is undertaken. No one, however gifted he may be, can work sucessfully against adverse circumstances or in unpropitious times. We often err in the estimation of a person, because we judge him solely on the basis of the work he has accomplished.

Wealth, knowledge and work—these are all valuable, to be sure, but there is one thing more valuable yet. And that is character or what a man is. The first three belong to a person superficially but are not to be identified with him. They can be taken away from him, because they are not qualities inherent in him. If there is, as we Christians believe there is, a life after death, character is the only thing that will remain. The eternal value of a man is not determined by what he possessed, what he knew, nor what he did,

but by the character which he has developed through these activities in this world. Mr. Kanda might have expressed this in his excellent English: "A man's value consists not in what he possesses, but in what he is." That is, his being, and not his possessions, is the highest determining factor of his worth.

Now, what do we learn from the life of Mr. Naibu Kanda viewed in the light of the foregoing standards of excellence? He was adopted into a distinguished family as its heir and was in a position to enjoy, perhaps not enormous wealth, but considering the none too high standard of living in Japan, a station of life well above the average. Herein he was fortunate, as it relieved him of the necessity of working for his living as the majority of his countrymen have to do. Poverty is not what we need be ashamed of. It is sometimes even a boon, because it improves character by challenging one's fortitude in withstanding it. But generally speaking, poverty is a thing by no means desirable. In the case of Mr. Kanda, it seems to us that his ample means has been helpful in keeping up his gentlemanly qualities.

In the possession of knowledge, too, he was more fortunate than the average people. It may perhaps be inappropriate to call him a great scholar, but his knowledge was extensive and well-balanced. In this country he was known as an authority on the English language, and English to him was more than a second mother tongue; one might almost say that it was his first. To those understanding English he would write in English. He got at the true inwardness of that language, conversing and even thinking through its medium. English one might dismiss summarily as a commonplace, but as a matter of fact, it is no easy language to master. But in spite of his being Japanese, he won the first prize in English while at Amherst College. I have no doubt that he was gifted enough in this line to teach English to English-speaking people, and that if he had stayed all his life in America, he would have made himself a reputation in that country as a first-class scholar on the subject.

As regards his activities, he was connected either as teacher or as principal with the Tokyo Imperial University, the Tokyo University of Commerce, the Tokyo School of Foreign Languages, the Peers' School and Seisoku Middle School. He was also successful in the compilation of English-Japanese dictionaries, English readers, etc. These are already familiar facts.

Of these numerous undertakings, I understand, the one dearest to his heart was that of Seisoku Middle School. This school was established not merely for English teaching, but rather as an institution through which he and his kindred spirits, Shōichi Toyama and Yūjiro Motora, designed to realize their educational ideals. Things, however, did not develop as they had hoped and he is said to have been greatly discouraged. Now, Mr. Kanda was a scholar educated in America. His Alma Master, Amherst College, Massachusetts, is a school representing the cream of the New England spirit. Here instruction, broad and precise, is given, while pure and lofty character is fostered. As between character and knowledge, character is of course given preference there. It is the principle of the Amherst training that education should not purport to make great experts but to produce, as its primary function, gentlemen. In moral education they stress piety and freedom, and intellectually, they aim at building the fabric of knowledge upon a broad basis. I myself studied at Amherst after Mr. Kanda had left and had the privilege of receiving, as he had done before me, this unique education of the College. It was just this sort of education that Mr. Kanda wished to see given in this country. Unfortunately, however, the conditions of the day did not permit him fully to carry out his wishes. From about 1890 on, originating from an unknown source, the idea became current in our country that Japan should learn everything from Germany in preference to England and America, especially the latter. It was generally believed that Germany being an *empire* was a safe guide for Japan with a similar political organization, but that America having a *republican* form of government was a dangerous

example to follow for *Imperial* Japan. The consequence was that everything was Germanized in Japan, with her educational system among the rest. It also followed as a result of this tendency that the returned students from America were looked at askance, their sphere of activity being considerably narrowed. Mr. Kanda was one of those who suffered from this and if he failed to achieve a greater success in his undertaking than he did, the fault, I am sure, was not entirely his. If Japan had had at that time men of vision who could point out to the people that Germany was not the only country from which we could learn, and that England and America also had much to teach us, and if such men had given a free hand socially to such as Mr. Kanda, I think the Japanese would be better off today than they actually are. More especially would this be true of elementary education in which America is the leader of the world. Democracy does not mean a revolt against one's own country. It gives each individual his due and lets him realize himself in full measure. A good democrat is a good citizen in a republic, in an empire a loyal subject. Mr. Kanda's life clearly testifies to that fact. It is well known that as his last service to the State, he accompanied Prince Tokugawa to the Washington Conference and worked faithfully for the cause of his country. Radical forms of socialism or revolutionary ideas do not thrive in England or America. The reason is obvious. There is no more superficial view, I think, than to regard democracy as a dangerous thought. Mr. Kanda's life itself is a most powerful protest against such a conception.

In the world of action, therefore, Mr. Kanda was a man of lost cause. I think that we ought to regret it as a national loss that he was suffered to spend his potential life merely as an expert scholar of English, great as he undoubtedly was in that field. But man, after all, is not work. Triumph or disappointment is simply an accident of life. Man is man. The intrinsic value of a man is determined not by his work, but by what he is. What sort of a man then was Mr. Kanda,

apart from his circumstances, his scholarship and his work? This is the first and foremost question in determining his value.

In the first place, Mr. Kanda was a gentleman. In whatever position he might be placed, he never lost that trait of his. He was not merely refined; his heart itself was gentlemanly. His temperament was such that he could not stand vulgarities—vulgar amusements, vulgar talk, vulgar social intercourse and what not. He was not only an aristocrat in his social rank, but one from temperament, being "noble" in the true sense of the word. In any civilized community, therefore, he never failed to be sincerely respected. And to be a gentleman is not at all an easy achievement. Not every aristocrat is a noble. It would not be impossible for one to acquire the mere externals of a gentleman in appearance, deportment, speech, etc., but extremely difficult to be a gentleman by disposition. But Mr. Kanda, as a Japanese gentleman, shone wherever he went in the world and redounded thus to the honor of his native land.

In the second place, Mr. Kanda was a democrat. I wonder if he did not owe it to his Amherst education. Of all the aristocrats I know, none was so unaristocratic as he was. I often said to myself, "If all aristocrats were like him, how much better it would be for us commoners!" Mr. Kanda stood on his own merit. He did not shine through his title, but rather his title shone through him. He was one of those veritable democratic aristocrats so beloved of the English people. It looks as though he, a great commoner, had been ranked among the nobility representing the commoners.

A gentleman and a democrat, Mr. Kanda was free from selfishness or covetousness. A nobleman is he that nobleness does. A man who seeks too much for himself is not a gentleman, nor is he a democrat, much less a nobleman. And when he had realized the futility of contending against the adversity of the times, Mr. Kanda bent all his energies to the upbringing of his own children. For this purpose he was willing to do anything and everything in his power

and I think that on the whole he attained what he so earnestly set his mind on. His promising children are now endeavoring in a new age to fulfil the ideals of their father. In this respect he seems to have had every reason to be satisfied and to die in peace.

The last question that arises is concerned with his religious faith. That is, was he a Christian at all? I have had numerous opportunities of speaking with him, but never have we discussed religion together. As you well know, there are two subjects on which according to the western canons of etiquette gentlemen are supposed not to speak on social occasions, namely, religion and politics.

On the other hand, however, I have never yet heard him speaking lightly of Christianity or positively attacking it. So far from doing that, he often kindly opened his spacious mansion at Nakano for the use of our religious meetings and when we were about to leave, he would himself thank us for our visits. But it was not until I saw him in his sickbed in the middle of November, that I could learn for certain what his faith was. Then I had the great happiness of knowing that he after all was a son of Amherst College known as "a missionary-producing school" and that his soul was alive with Puritan Christianity peculiar to New England. And on the day before his death he sent to me his second son Mr. Yasaka with the request that I should conduct his funeral service. The next day, or to be precise, five hours before his final death, I visited his bedside and assured him, whispering close to his ear, that I would see to it that his funeral was conducted according to the old Amherst faith. To this he said just one word *Please!* which, in fact, was the last word he ever uttered in this world, as I was afterward told by members of his family. In Mr. Kanda, the faith of his Alma Mater in New England did not express itself as a doctrine or as articles of faith, but surely it was there all the same in the form of his temperament. Mr. Kanda was more than a gentleman; he was a *Christian* gentleman. The pure and lofty faith of his senior alumni, such as Seelye, Hitchcock and Tyler, who adorned their

Alma Mater was manifested in Mr. Kanda as a warm and dignified personality.

More than this we do not know. Baron Kanda has returned to his God and Creator. He led a quiet, useful life, not seeking his own, but the good of others. He was a nobleman in every respect—in his body and mind and spirit. Himself a son of the East, brought up in the West, he was a strong bond between the two. He was a Japanese Baron and an American Doctor of Laws. Both countries were proud of him, but he was quite unconscious of the honors conferred upon him. He was a born son of peace. Quarrels of all kinds were impossible with him. He was a peacemaker and in that capacity he will be loved and remembered by posterity. And He that said: "Blessed are the peacemakers for they shall be called sons of God, shall receive him and reward him according to that capacity. May his soul rest in peace!

P. S. When his illness became critical and when he realized that there was no hope of recovery, he said to his people, "Do not weep. Death is not death but a transition." These were certainly the words of one convinced of the existence of life after death. The Amherst faith long latent in him came out again in his last hours. We are thankful for that.

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"About a month ago, Amherst's greatest Japanese alumnus, Baron Kanda, LL.D., died. He called me to his bedside and asked me to conduct his funeral service. I accepted his request, and in one of the largest gatherings ever assembled to pay respect to the dead, I preached a sermon telling my countrymen of the Amherst ideals, and what she did for Japan. It was a great occasion and I was thankful that I was given such an opportunity. Next time you are at Amherst, please convey this bit of news to the registrar or some one else." (*Extract from letter of Mr. Kanzo Uchimura to Rev. A. L. Struthers, dated February 7, 1924, printed in "The Diamond" of Psi Upsilon, March 1924.*)

# LOSS TO THE TOKYO ENGLISH SPEAKING SOCIETY[1]

By PROF. SMIMASA IDICHI

The death of Baron Kanda is a loss which is felt in many different fields connected with the study of English. His influence was so wide-spread that there is practically no class of students of English who have not suffered from his passing away—with the possible exception of those who are interested in English writing. But the role which he filled as no other Japanese could have filled was that of the spokesman of the English speaking world of this country.

The services he rendered in this field were such as would be difficult to over-estimate. Whenever there was an occasion of importance for public speaking in English, Baron Kanda's stately figure was to be seen and his well-measured voice was to be heard. In the art and technique of English public speaking, he was gifted with all the qualities that could be desired: he had a dignified appearance, deep-toned voice, and a perfect command of the language. What added to the attractiveness of his speech was his mastery of English pronunciation. Few Japanese could approach him in the naturalness of speaking and in the choice of happy phrases.

The best opportunities I had of coming into close touch with him were at the monthly meetings of the Tokyo English Speaking Society, whose presidency he occupied for I don't know how many years. The society is one formed by those who have once studied in England or America, for the purpose of keeping up their English; and there are also Americans and Englishmen among its members. In fact, it is a social club of Japanese and foreigners, in which

[1] From the *Eigo Seinen* (The Rising Generation), Vol. L, No. 11.

members try to come to a better understanding of each other through the medium of English-speaking. The society meets on the last Saturday evening every month at a restaurant. One important rule of the society is that the members should speak English at the gathering. It may be called a dinner party, for the dinner which precedes the formal meeting is the most interesting part of it. Generally there are one or two speakers who are announced on the programme; and very interesting and instructive speeches are often heard. But a striking feature of the meeting is a congenial English atmosphere in which the evening is pleasantly spent.

On such an occasion the presence of Baron Kanda at the centre of the table was indispensable to the success of the meeting. The tact and grace with which he presided at the gathering were qualities which we can expect from few Japanese. In the first place, it is very difficult to find one who can speak English with such ease as the late Baron; and then the president of the society must have talents for conducting the proceedings of its monthly meetings smoothly.

In the course of discharging his duties as the president of the Tokyo English Speaking Society, the lamented Baron rendered great services in the cause of international understanding. It is a rule of the society to invite to its monthly meetings distinguished visitors from America and England whenever possible. The society enjoys the distinction of having invited many a prominent visitor to its dinners. The society may, therefore, be called a reception party for visitors from the two great English speaking nations.

The receptions given by the society to visitors from beyond the sea are deeply appreciated by them, for they can talk their own language at these receptions as if they were at home—they have no trouble of talking through an interpreter. In the arrangement and final carrying out of these receptions, the service of Baron Kanda was of supreme importance. Without his influence, much of the success of the functions would have been impossible.

I want to emphasize the services the late Baron rendered to the Tokyo English Speaking Society, because the work of the society is not known to the public as it ought to be, and because his achievements as the president of the society have been so conspicuous that it would be hard to find a successor of his merit. Indeed, take him for all in all, and we shall not look upon his like again.

## IN MEMORIAM

## THE LATE BARON NAIBU KANDA

*a minute adopted by*

THE AMERICA-JAPAN SOCIETY

*at the Meeting of*

THE EXECUTIVE COMMITTEE

*held on*

FEBRUARY 21st, 1924

BE IT RESOLVED that The America-Japan Society record this minute in testimony of the great loss which it has sustained in the passing away of its Vice-President, the late Baron Naibu Kanda, B.A. and LL.D. of Amherst College, Massachusetts, Professor Emeritus of the Tokyo University of Commerce, and Member of the House of Peers.

In the deliberations of this Society and also in its varied activities Baron Kanda bore a part which was distinguished not only for a broad and statesmanlike grasp of international questions, but also for an intimate knowledge of both Japan and America, in which two countries his youth and young-manhood were equally spent. This exceptional understanding of our two peoples Baron Kanda brought to bear most helpfully on the solution of the notable and complex problems which arose during the early decades of this twentieth century.

In the old State of Massachusetts the regretted termination of his career was announced by the press in the simple words, "Baron Kanda is Dead." Ex-

planation and elaboration were unnecessary. All knew him. His American home honored him and was proud of him. Many there mourn for him today as do we in this land of his birth. To the nations concerned the lives of such men are of inestimable value.

It was while Baron Kanda was Vice-President of this Society that he was asked to act as counsellor of the Imperial Japanese Delegation to the Washington Conference in 1921. In the important deliberations of that conference he took characteristically an unofficial, but most effective part. To it he gave all of his wisdom and of his gracious and attractive personality. All, too, of his vital strength. To it he sacrificed himself; and now to us—Japanese and Americans alike—he stands as an example of international friendship, faithful unto death.

For this we honor him, and his memory we treasure as a high incentive to noble endeavor in the cause of a righteous and enduring peace and friendship between the two Pacific nations so dear to him —Japan and the United States.

BE IT FURTHER RESOLVED that this minute be engrossed upon the records of this Society and that a copy hereof be sent as an expression of deep sympathy and condolence to Baroness Kanda and the members of Baron Kanda's family.

(Signed)

RYOZO ASANO

F. N. SHEA

Hon. Secretaries

# PART II

## ESSAYS AND TRANSLATIONS

# ESSAYS

## I

## EARLY COMPOSITIONS[1]

### I

### ABOUT TRAVELLING FROM JAPAN TO AMERICA (1871)

I will first relate a long and unpleasant voyage of about twenty-six days, on the Pacific Ocean, which lies between Asia and America. When steamer leaves the harbor of Yokohama, where many foreign ships are casting anchors, she sent up the Japanese flag, and fired many guns, from each ship to honor the minister to the United States of America; and after those cel(r)emonies were ended, we took farewell with all our friends who attend us to the steamer, and then we begun to journey at evening, about five o'clock, 3rd of November. Having looked all arround the ship early at next morning, nothing was seen except blue sky and rolling water. While five or six days passed over, since we begun to journey, the ocean is very rough and very high waves stroke the ship and has shaked it severely. By this account, no one among thirty seven Japanese, could sit at dining table by sea sick.

After four or six days were gone and waves no longer in existence, many sea birds were seen in every direction; flying in the air and swimming on the water, and everybody

[1] The first series of Naibu Kanda's essays here collected includes sixteen of his juvenile attempts in English jotted down in his early American note-books chiefly for his private benefit and without an eye to publicity. They cover the period of 1871-1876 which represents young Kanda's most studious years in America. Compositions I-V were written at Millstone, N.J., where the writer was initiated into American life prior to going to Amherst, Mass., while the rest of the series are products of the first half of his Amherst days. The English of these pieces is of unequal literary merit, some of them clearly being his unaided work and others bearing traces of various helping hands, probably including that of Mr. Arinori Mori to whom all his early English compositions seem to have been submitted for revision as well as in lieu of periodical scholastic reports due to the Japanese Minister and Superintendent of Japanese Students in America. The editors have taken pains to tamper with the original English as little as possible.

begun to feel better, gradually and some played on checkered-board and some on chess-board.

While we were spending every day in such games, joyfull thing took place as follows; it was written by captain in Sunday's notice that we shall meet with the other steamer on Wednesday night at about three o'clock and whoever want to send any letter to Japan will carry it to Pursur's Office. After have waited long time on wednesday night, we saw a very small light just on the hol(r)izontal line, and as soon as an officer of the ship saw that light, he has sett off the fire-works, as a signal, and within half an hour, both ships stoped at distance of about hundred feets, and then small boat was floated with four sailors and one man who had the letters, from the steamer on which we were; and some letters were brought from other ship, too, and fireworks were sett off again from both sides, and separated after stoped about thirty minutes and the other ship soon became not in sight.

As we approach the land, we saw many whales and different kinds of birds very often. Early in the morning of arrival day at San Francisco, we have seen little irland, on which light house is placed, and next, the houses, and the steamers and the fort built at foot of the mountain, very distinctly, and fired a gun from our steamer and entered to the harbor of San Francisco in safety.

## II

### TRINITY CHURCH, NEW YORK (1871)

This great structure is situated upon Broadway, at the head of Wall street. It has a very large tower, rise to an altitude of 284 feet, and we might ascend by a stairway of 308 steps to the height of 250 feet, whence a magnificent view of the city could be obtained. We saw iron bells hanging in inside of the middle of the tower, each of them

having different size, and the strings were tied to the bells, and the other ends were tied to sticks projecting from wall which is half way down from bells, so that those bells may be shaked when their strings were pulled. And man sit at the front of those sticks, and push them every day at certain time, and they send forth their music.

## III

### THE TRACT SOCIETY (1871)

This building is raised up in very convenient form so that-hundreds of workmen and women can receive light. When we were entered into the house, we saw great many kinds of bibles, that is published in different ways, and then the library which contains as much number of bibles as there are different countries in the world printed in great many different languages, and among those was bible printed in our *katakana*. Having looked that liberary we were led to the up-stairs of about fourth story; and there, many men and women were printing bibles for common and blind persons in different languages, with wonderful machines. At third story many were folding the printed papers, and sewing the leaves of the books, and some were cutting the irregular edges of the books by the means of machine, and some were covering the edges of the books with gold-leaves. At second story, where books may be made up, some were covering the books, and laying the gold-leaves on certain parts of the covers, and at one side man was stamping with hot stamps upon those gold-leaves, and after books passed his hands were at length made up. At that house eight completed bibles were made ready within one minute, that makes five thousand seven hundred and sixty, in one day; on that account, the Bible will be spread all over the world quickly.

## IV

### THE BAPTISM (1871)

On a certain Sunday once in three months the baptizing of the babes takes place in the Millstone Church. It was first time that I saw a baptism since I was born. There were about six babes brought in the church on that day to be baptized by the minister. After devotional services for a while, the minister came down the steps which conducted him to the pulpit and he stood before it, and read some chapter of the Bible concerning baptism. When he finished the reading, then he called all the babes who desired to be baptized, to his presence, and one of the officers who sat by his side, stood up, and poured some water into the silver basin which was placed on the table, near the minister. And he baptized them in turn by sprinking the water on the forehead three times. I thought there would be more difficulty about baptism, but it was easily done.

## V

### THE LORD'S SUPPER (1871)

This supper takes place in the Millstone Church at the same time as baptism, but on Sunday, not on Saturday. The minister having prayed as usual, and read a section of Bible, relating to the Lord's Supper, three officers distributed small pieces of bread amongst the Christians, carrying the silver plates full of them, which bread represents Christ's body. And then they also distributed some wine representing his blood which was shed for many for the pardon of sins.

## VI

### THE APPLETON CABINET (1871)

Once I visited the Appleton Cabinet which belongs to Amherst College. In it I saw great many curious things which I never saw nor I can describe them all. When I entered the building which is two stories, I saw nothing but rocks or petrifactions that have small or large impressions of the feet of some birds on them, who stept on the soft mud a great many years ago before they were hardened or petrified as they are now. Since they were petrified as I wrote above, they become capable of lasting hundreds or even thousands of years, and in many cases continuing to the present day. These stones were discovered by Dr. Hitchcock in the valley of Connecticut River, in the vicinity of Turner's Falls which are about eighteen miles from Amherst. I saw two flat stones that were exactly directly split in two; therefore one has foot prints that are raised, and the other the impressions.

Next I went upstairs, and saw a great many things that I will try to mention as many as I remember. All things which I will write about hereafter are stuffed, excepting the insects and those have no life. I saw hundreds of birds, nests, eggs, quadrupeds, beasts, skeletons, horns of different animals, reptiles, and insects such as many sorts of butterflies, and smaller insects which look like little black dots; and their eyes and feet can not be seen without the aid of the microscope. The snake that I saw was about five feet long, and the broadest part of the body would have been about three inches across. The rattlesnake was only about two feet and half in length, and an inch and half in breadth. Its rattle was about two inches and half in length. A rattle is neither flat nor round, but is something like a row of an ear of corn decreasing in size as it gets to the end.

## VII

### HAMPSHIRE CATTLE SHOW AND FAIR (1871)

The cattle exhibition was held on the first day, but the fair was held on 26th and 27th of Sept. The first day, after dinner, was very cloudy, but we went to see them after having been excused by the teacher, but before we reached there, the rain began to fall which lasted till night; So we and all the others crowded together in the hall where we saw the exhibition over and over for about two hours waiting for the rain to stop. Every thing that we saw in this hall seemed to me very remarkable and I think it seemed so to everybody. The thing that seemed most curious to me was the knitting machine which is rather a new invention; it knits stockings, shawls, scarfs, etc., etc. The next thing that attracted my attention were the fruits and vegetables of all kinds; such as, talking of the vegetables, several kinds of melons, pumpkins, cabbages, ears of corn, squashes, onions, potatoes, red peppers, carrots, tomatoes, beets; several kinds of fruits as follows; apples, grapes, pears, quinces, etc. etc. Beside these was a great variety of fancy articles, such as, paintings, wax flowers, hair work, fancy knitting, and embroidery. The farmers' wives brought in butter, cheese, bread, and canned fruits. There was fine display of rare and curious plants from the green house of the Agricultural College. The next day was fine, and we went again, and saw the horse race for a little while. We did not see any more curious things that day except the air gun, which is able to hurt a man.

## VIII

### DANIEL (1871)

Daniel was a Jew, who became a celebrated prophet in the Chaldean and Persian period, and was a descendant of one of the highest families of Judah. He was probably born in Jerusalem. In the war of Nabopolassar, the King of Babylon, against Jehoiakim, the king of Judah—Daniel, Hannaniah, Mishael, and Arariah were taken captive to Babylon by Nebuchadnezzar, the son of Nabopolassar, who was associated with him, and went to Judah to fight for his father, in the year 607 B. C. Daniel was about twelve years of age when he was taken to Babylon with his friends before mentioned. The king chose them, because they were wise for their age, and commanded that they should be taught Chaldee by the learned men of Babylon, that they might be very useful in his court after three years. The king commanded the prince of eunuchs to give Daniel and his friends a portion of the king's meat and wine. But they proposed not to eat or drink the king's meat and wines, for they thought the meat, etc., made by the heathens to be unclean; and moreover it was against the law of their God to live on such luxurious food. And they told the prince of eunuchs that they would not eat the king's food. Then the prince of eunuchs said to them: "If you do not eat the king's meat, your faces will look thinner than the other boys in the presence of the king, and the king will think that it is because I do not give you the food which he has appointed: and will you oblige me to give my head to the king?" Therefore Daniel answered him saying:—"Give us vegetable food instead of such luxurious food, and some water to drink for wine. And let our faces be looked upon after ten

days." So after ten days their faces looked fairer and fatter than all the children who ate the king's food. God gave them skill in all learning and wisdom, and they understood the meaning and interpretation of any dream, no matter whether it was long or short. At the end of the third year of their stay in Babylon, the king commanded the prince of eunuchs to bring Daniel, Hannaniah, Mishael and Azariah to his presence, and the prince of eunuchs brought them before the king as he told him. While the king talked with them, he found no other boys that had so great wisdom and understanding as these four boys: Therefore they were made to enter the service in the king's palace. In the second year of the reign of Nebuchadnezzar (After the death of Nabopolassar, his father, with whom he was associated), Nebuchadnezzar had a dream which troubled him and kept him awake. And therefore the king commanded his officers to call the magicians, the astrologers, the sorcerers, and Chaldeans to tell what his dream was, and the interpretation. So they came and stood before the king. And the king said to them, "I have dreamed a dream, and my mind is troubled to know what the dream was about." Then the Chaldean answered the king saying: "Tell us the dream and we will show thee the interpretation of it." Then the king said to them, "I have forgotten the dream." The king was made angry, because they would not tell his dream, and said, "If you will not let me know the dream, and the interpretation of it, you shall be cut in pieces and your houses shall be broken, but if you tell me the dream and its interpretation, you shall receive gifts from me." Then the Chaldean answered the king saying." There is no man or woman on the earth who can shaw such a secret thing as the king's dream which is not remembered. Therefore there is no king or ruler who asks such thing of any magician, astrologer or Chaldean." This saying made the king very angry and furious, and he commanded that all the wise men in Babylon should be killed. The king's proclamation was sent out, that all the wise men in Babylon should be slain. Therefore they came to Daniel and his friends to kill them.

Daniel answered with wisdom Arioch, the chief marshal of the king, who had gone out to slay the wise men, saying: "Why is the proclamation so hasty from the king?" Arioch told him the reason. Then Daniel went in to the king's palace, and desired him to give him time, and that he would interpret the dream for the king. Then Daniel came home and told Hannaniah, Mishael and Azariah about it, and desired them to pray to the God of heaven, that the dream of the king might be revealed to him, that they should not be killed with the rest of the wise men in Babylon, and they did so. Then dream was revealed to Daniel in night vision. And Daniel praised his God saying, "Blessed be the name of God for ever and ever, for wisdom and might are his: And he gives wisdom to the wise and knowledge to them that have understanding. He reveals the secrets and dreams that were forgotten. I thank Thee, O God of my fathers, who has given me wisdom and might, and has made known to me now what we desired of Thee." When the dream was revealed to Daniel, he went to Arioch, and said to him, "Do not kill the wise men in Babylon, for I will show the dream to the king, if you will take me into his presence. Then Arioch took Daniel into the presence of the king in haste, and said to the king, "I have found a man among the children of the captivity of Judah, who will show the interpretation of the dream to you." The king then asked Daniel, "Are you able to tell me what my dream was, and the interpretation of it, too?" Daniel answered the king, "Your dream which you have forgotten can not be shown or told by astrologers, magicians and Chaldeans. But there is a God in heaven who can reveal secrets, and makes them known to him that worships Him and whom the God loves. And your dream was to let you know what shall take place in the future days. Your dream was as follows:—First you saw a great image standing before you, and it looked very terrible. This image's head was made of fine gold, his breast and his arms were of silver, and his belly and thigh were of brass, his legs were of iron and his feet were partly iron and partly clay. And secondly you saw a stone came down

to him from heaven, and struck his feet, which were made of iron and clay, and broke them in pieces. Then his head, the breast, the belly, the thigh and the arms, which were made of gold, silver, etc., etc., were broken together in pieces, and became like shaff, and the wind blew it away. And nothing was left at the place afterward. The stone that struck this image's feet, became a great mountain, and covered the whole earth. This is the dream which you dreamed. I will now tell you the interpretation of it. The God of heaven has given you strength, power, and glory: You are therefore this head of gold. After you there another kingdom will rise which is next to you in rank, and it shall be this breast and arms of silver. And the third kingdom shall rise afterward, and it shall be this thigh and belly of brass, which shall rule all over the earth. And the fourth kingdom shall rise afterward, which at the beginning shall be as strong as iron. But as you see the feet and toes, you will find that they are partly of clay and partly of iron, so shall the Kingdom be partly strong and partly broken. In these days the God of heaven shall set up another kingdom, which shall never be destroyed. This kingdom shall break down all the kingdoms, and it shall stand for ever. For as you saw that the stone came down and broke in pieces, the gold, silver, brass, iron, and clay: So God will let you know what shall come to pass in the future days. This dream and interpretation is true." Then Nebuchadnezzar bowed himself with his face to the floor and worshipped Daniel, and he commanded his officers to make his offerings of sweet odor. The king answered Daniel saying: "It is true that your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing you could reveal this secret." The king made Daniel a great man, and gave him gifts. The king made him ruler over the whole Babylon, and chief of the governors over the wise men in Babylon. Daniel requested the king to give his position to Hannaniah, Mishael and Azariah and he became a gatekeeper for the king.

## IX

### OUR VISIT TO MT. HOLYOKE SEMINARY (1871)

It was on the 4th of Nov. when we went to a place called South Hadley to visit the young ladies seminary, because we thought it was our emperor's birthday, as near as we could calculate. Our friends came from Monson in the evening of the day before, and they stayed at the hotel in Amherst till the next day. That evening I went there to meet them and there I met them and my friends in Amherst, and I was also told to go, so we concluded to assemble at the hotel at eight o'clock the next morning, and I came home very soon after that. The next morning was very cold, but we went to the hotel at the appointed time, with our thick overcoats on. While we were waiting in our friends' room in the hotel till all assembled, our friends came in gradually, all preparing themselves with thickest overcoats, because they thought it would be very cold in the stage coach, drawn by the four horses, and started Amherst right away. After having ridden four or five miles we came to the Connecticut river, which is not very broad at this point, but narrow and rugged. And at last we came to the seminary, after having ridden by the side of the Holyoke Mountains. There we got out of the stage and went to the door of the building and rang the bell; then a lady came out to the door, and we asked, if we could see the principal of the seminary. Then she conducted us to a parlor telling us to wait a few minutes. But we were obliged to wait in the parlor for a long time, and there some of our faces looked pale, for we were dreadfully shaken in the stage right after breakfast. After a while another lady came out to the parlor and said that she could not find the principal, therefore if we want to see the building, she will take us to all the departments upstairs, and downstairs, and second, third and fourth stories. First she conducted us to a large library which

contains about seven thousand books, and next to the reading and recitation rooms, a large hall, whence many pictures were hanging all over the walls, and among them was a picture of a lady by the name of Miss Lion who first established the school. Next to gymnasium, museum, drawing room, dining room, etc., and in the basement, there were two large boilers, from which went out a great many iron tubes, about an inch in diameter, filled with steam from the boilers. These tubes went through all the rooms in that great building. Next we were conducted to many other departments, but I have forgotten their names, and situation. Afterward we returned to the parlor where we sat when we first went there, and there we met the principal, and talked with her a little while about the seminary. And then we bade her goodbye and got into the stage and started there at about twelve o'clock. We reached Amherst about half past one, we all went to the hotel and took dinner there all together. After having stayed in the hotel for a while, our friends from Monson were about to start for home by the five o'clock train, so we all accompanied them to the depot, and there we saw them went off safely, and we came home very soon about half past five o'clock.

## X

### CHRISTMAS (1872)[1]

Every nation in the world, where the people receive Christianity, observes the 25th of December as a holiday, because it is the birthday of Jesus Christ, the Son of God, who was born in Bethlehem of Judea, a part of Palestine in the western part of Asia, on the shore of the Mediterranean Sea. The mother of Jesus was Mary, the wife of Joseph.

Jesus Christ was sent from God. "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He was on the earth for thirty-two years, preaching the Gospel, and doing a great many miracles; and great multitudes of people believed him. He had twelve apostles, who always followed him from place to place, as he went preaching the Gospel and doing Miracles. There were a great many who did not believe that he was sent from God, and they tried to find some fault in him, that they might put him to death; but they found none, and at last, on a Friday, the chief priests, scribes, and elders held counsel with each other, and bound Jesus, and took him to Pilate, a Roman Governor, who was then ruling over them. And Pilate sought to release him many times, saying, "Why, what evil hath he done?" because he found no fault in him; but they cried out, "Crucify him!" and so Pilate, though unwilling to put Christ to death, but willing to content the people, delivered Jesus Christ to be crucified. And they dressed him with purple robes, and put a crown of thorns on his head, and worshipped him, and struck his head with a staff, and spat on his face. And afterward they

[1]Published in *The Japanese in America*, edited by Charles Lanman, American Secretary of Japanese Legation in Washington. N.Y., 1872.

took the robes, and put his own dress on, and led him to be crucified. About nine o'clock in the morning he was crucified, and the following superscription was written over his head, "The King of the Jews." And there were crucified two thieves with him, one on his right-hand side, and the other on the left. And that night the Jews who believed on him came, and asked for his body; and they gave the body to Joseph of Arimathea, and he wrapped him in linen, and put him in a sepulchre, and laid a large stone at the mouth of it.

There was a great earthquake very early on the first day of the week, and the angel of God descended from heaven, and rolled back the stone which was at the opening of the sepulchre. "His countenance was like lightning, and his raiment white as snow. And for fear of him keepers did shake, and became as dead men!" And when the women came they found the stone rolled away, but did not find Jesus in the tomb, but an angel, dressed in white, sitting at the entrance. And he spoke to them, "Be not affrighted. Jesus, whom they crucified, is risen, and go to Galilee, and you will see him there." So they and Jesus' apostles went there and saw him. He was on the earth for forty days after he had risen from the dead, and he appeared to his apostles and disciples looked up to heaven steadfastly till he went out of their sight.

Christmas-day, the birthday of Jesus Christ, who came to this world to save sinners, is celebrated as a holiday. In the evening, in some houses is placed an evergreen-tree lit with a great many candles, and on it are hung many round glass balls which reflect the light from the candles, and make the tree look more beautiful. And on it are hung many presents, which are given to each one in the family. The room is shut until everything is ready, and they open the room where the tree is lighted with a great many candles and balls, and the presents are growing on the tree like fruit. And some one cuts the fruit off from the tree, and gives to the person to whom it is addressed.

## XI

### GEORGE WASHINGTON (1872)[1]

George Washington, who was a great patriot, and the first President of the United States, was born in Westmoreland, in the eastern part of the State of Virginia, on the 22nd of February, 1732. His father was a rich man, but Washington received only the usual education which any one could receive in this country at that time. He might have been sent to Europe to receive a further education if he had wanted to. Washington knew the French language, which he learned after he became a general, for the purpose of talking with the French soldiers who were sent here to unite with the Army of Independence. Washington was a very good surveyor. When he was but sixteen years of age, he was employed in surveying the great wilderness near the Alleghany mountains, belonging to his relation, Lord Fairfax. Before he was twenty years old, he was made one of the important officers in the army, called Adjutant-General. When he was about twenty-two years old he became an important general in the war of English and French, in America, of 1754, which war lasted for six years from 1754 until 1760. When the war closed, the Americans hoped that there would be better times, as a new king had ascended the throne, whose name was George the Third. Because, at those times, the governors of the colonies were sent from England, and they oppressed them very much with strict laws. But instead of better times came more troublous times, as follows: During the war just ended the king spent all the money he had, and he asked his advisers how he might get more. Then his advisers said, "Tax the Americans, for they are rich and will not mind it." And men

[1]Published in *The Japanese in America.*

were sent from England to collect taxes. But the people murmured about paying taxes, and disliked them. James Otis, a great patriot of Massachusetts, advised the people not to pay a penny. So the king could not get much money. Therefore the king and his advisers made another law to take the money from the Americans, called "The Stamp Act." But this failed also, by the advice to the people by a great patriot, named Patrick Henry. And again the king and his advisers tried another way to get money, which was to make Americans pay taxes on any tea, paper, glass, painters' colors, etc., brought in ship from England. And, knowing that the Americans would not like to pay, they sent soldiers to compel the people to pay. And this made the Americans very angry. The people in many colonies drove their governors away, and said to the king and his advisers, "We are all ready to fight for freedom; and your soldiers as much as you please." So the Americans now began to strive for freedom.

The first battle for independence was fought in Lexington, near the city of Boston, Massachusetts, on the 19th of April, 1775. They appointed George Washington to be Commander-in-Chief, and several other great patriots as his assistants. Washington first took the command of the army under the elm-tree, still standing, in Cambridge, near Boston, on the 3d of July, 1775. The army was made up of all kinds of people. Their dresses were not uniform, nor were their weapons alike, but some had pitchforks, and some poles, etc. Washington soon changed their dresses and weapons, and made them soldiers.

On the 4th day of July, 1776, the "Declaration of Independence" was agreed in the State House, Philadelphia. So every year on that day, the bells are rung in the morning and at night, and guns are fired. Boys fire crackers from morning till night. After the independence was declared, hard wars continued for eight years in many different places, from 1776 till 1782.

George Washington was Commander-in-Chief of the army all through the war, and gained a great many victories

over the British, in many places. He was a great general, and a very brave soldier. When the Americans became independent they thought they must have somebody to govern them, so they chose Washington to be their Chief Ruler or President; and John Adams was chosen Vice-President.

Washington was inaugurated the first President of the United States on the 30th of April, 1789.

After faithfully governing the people for eight years, he retired from his office on the 4th of March, 1797, and went to his home on Mount Vernon, and lived there quietly until the 14th of December, 1799, and he died. His tomb is in Mount Vernon, near his old house, which is yet standing.

## XII

### HOW SEEDS SPROUT (1872)

About ten days ago I took a tumbler, and having placed a little piece of sponge in it, I sowed some canary seeds in it, and kept it moist all the time. About two days after, I noticed a little white brush coming out of the ends of the seeds, and the next morning I found that thin white sprouts had come out of the ends about half an inch in length. And toward the bottom of the tumbler. I had quite a little from day to day I watched the sprouts finding their way curiosity to know why the sprouts grow downward. But by and by light-pinkish sprouts appeared from the other ends, which grew upward and turned into true blades. What I thought to be blades before were not blades, but were the roots which by this time were quite long and had an appearance of white thread-like roots. And the roots pretty soon covered the bottom of the tumbler like a network of white threads, while the blades kept growing at the rate of an inch in twenty-four hours. After having been growing at that rate for several days, it seems to me to grow more slowly and it is now about seven or eight inches high. Why do the roots of plants find their way downward? Is it because they can not find food above them where there is no soil, but in the earth below? No, it is the nature of roots to grow downward always. For even the roots of my canary seeds which were sown in the midst of the sponge full of water, have grown downward. It is God, the creator of heaven and earth and all things on it, who made the general law that roots of plants should grow downward. Therefore it is the nature of roots to grow in this direction whether there is any soil or not.

## XIII

### THE TOWN OF AMHERST (1872)

This town is situated in very nearly the same latitude as the city of Boston, which is 42°21'28" north latitude. It is about five miles east of the Connecticut river which rises in the northern part of New Hampshire, and flows south into Long Island Sound separating the state of New Hampshire from that of Vermont, and intersecting the states of Massachusetts and Connecticut. Connecticut is an Indian name meaning "the long river," and from the river the state receives its name. The population of Amherst is about four thousand. This town of Amherst is divided into four villages, the one toward the west which is called Amherst, and where the colleges are situated, the east village called East Amherst, which is next in size, the north village called North Amherst, and the south village called South Amherst. All these villages are situated among the hills, which are surrounded by higher hills, on the north by Mettawampa, on the east by the Pelham range, and on the south by the Holyoke range. The soil in this region is generally very fertile, and great quantities of tobacco, and broom-corn are raised annually. Amherst is not at present a manufacturing town, but rather more devoted to education. There are in the chief village or Amherst two school buildings. One of the buildings is divided into four schools, namely; First and Second Primary; and First and Second Intermediate Schools. The children for the first time are allowed to go to this second Primary School when they are five years old. And after this school when they stay about two years, they go through the other three schools successively which takes them five or six years longer. After having passed through these four schools they are again examined, and if they pass

the examination they spend four years more in the 2nd and 1st Grammar Schools. At the end of this time they are again examined for admission to the High School. It requires four years for the full course in the High School, and three for those who wish to enter college. The last two schools are in the other building. There are also two colleges; one called Amherst College, and the other the State Agricultural, which are situated about a mile apart. The latter belongs to the state of Massachusetts. There are several hundred students in each of these colleges. It requires four years for a person to go through college. The first year he enters the Freshmen Class, the second the Sophomore, the third the Junior, and fourth the Senior. To Amherst College belong several large buildings containing a great many curious and interesting things, such as the "Appleton Cabinet," a large natural history collection; the Gymnasium containing gymnastic apparatus; Walker Hall, one part of which is devoted to philosophical apparatus, which the Professor uses in his lectures to the students. And in the third story is a very large and fine mineralogical cabinet; and some other interesting cabinets. Some of these surrounding mountains afford a very pleasant place to spend a few days or hours in summer to enjoy a view of the surrounding country. And many people go there every day. There is a house called "Holyoke House," a hotel on the top of Mt. Holyoke. And people are conducted to this house by means of a car which is drawn up by a large rope attached to machinery which is in the hotel. The length of the rail road is about three hundred feet, and is very narrow. The car is very small compared to ordinary cars, and carries four persons at a time. People ride half way to the top of the mountain in their carriages, and from this place they are obliged to ride in the car for the road is too steep for carriages. There are a few more houses on different mountains around here to which lovers of fine scenery go and spend a few hours on summer days. But none of them have such a nice arrangement to convey people to the hotel as is attached to the "Holyoke House."

## XIV

### CO-EDUCATION (1873)

In music there are a thousand instruments, each differing from the other in pitch and sound, producing the sweet music which can never be obtained from any single sound. So the object of God in creating all things and beings giving them different forms and characters is no doubt to unite them and produce an accomplished whole. The burning wind of the tropics mingling with the freezing blast from the poles causes the mild and temperate clime where vegetation flourishes. God gave man a character bold and strong and woman one mild and gentle, just as the sharp note of the flute differs from the soft sound of the harp. Look at the nations where women are degraded and their education neglected. How low is their civilization! From the instances furnished by these nations I see clearly that the characters of both sexes must blend, and help each other. Female colleges and schools are very important institutions, but they do nothing toward tempering the characters of both sexes; the cultivating of their intellect, and the harmonizing of their characters both at once can only be secured by co-education. Taught in the same schools, under the same instructors, and from the same books, day after day, and month after month, the idea and purpose of both sexes will gradually harmonize with each other. The saucy mischievousness of the boys will be tempered by the gentle politeness of the girls, and the timid weakness of the girls will take to the determined steadiness of the boys. So finally, accomplished virtue and culture will be attained by both the sexes.

When the tree is young it can be easily bent into any shape. A pin and a thread will answer for a pole and a rope. But after many years, when it grows up to be a great tree, nothing indeed can bend it. It is plain then that there is no doubt of success in the attempt to harmonize both sexes by co-educating them from their youth.

## XV

### A WHITE MOUNTAIN TRIP (1875)

On the 3rd of August, 1875, amid the pouring rain which had already lasted for forty-eight hours, I left my home, friends, and especially my books, at Amherst, and in a short time, the morning train was rapidly carrying me, now over the boundary of Massachusetts, now into Vermont and New Hampshire, and rapidly on toward Bethlehem, my destination, long looked for with anticipation during the weary hours of my study and affliction! Friends I left at Amherst, not to spend my days among these mountains in solitude and far from my friends, but only to meet others even dearer to me than those I had left behind me—my study, too, did I leave behind me, but only to take up another and one more grand—the study of Nature, and the wonderful works of the hand of the Invisible. Oh! what feeling of joy came over me as I came near Bethlehem after a long and tedious journey of 9 hours. It was a day that shall always be kept in my memory, and ever be an example of how the taste of a bitter thing makes the sweet sweeter, and out of darkness how bright seems even the twilight, for had I not tasted of the bitterness of life's trial and discipline, together with the severe tax of study during the past month, I should not have felt this most decided laxing of the strain of the mind, as well as of the heart, half as much as now.

Being only a few weeks since I had heard of how it was pleasing to the Giver of all things to take away him whom he had given us,[1] I was not much inclined to take such a trip, as I had planned in my mind before, but about to

[1]The news of the death of his elder brother in Japan had reached him previously. See his address at Foundry Methodist Episcopal Church in Part III.

enter into a long-stretched course of study in about a month, I felt it my duty to go away from old associations and try to refresh myself as much as possible.

Bethlehem is a little village situated toward the north-west of the White Mountains, and being situated on quite an elevated hill has an atmosphere, which is much lighter and more invigorating accordingly. For this peculiar reason persons who had not been in the habit of walking at all find themselves capable of walking two or three miles without being exhausted. Here my kind friends gave me a cordial welcome, and were so good as to have got me a nice room before I came. Toward the south-east from my room, which is at the newly opened hotel named Bellevue House, rises a little hill called Mt. Agassiz. A walk of about 2¼ miles takes us to its summit from whence can be had a splendid view of the mountains and the country which surround us. Beyond this comparatively little mountain, in a far distance, stretches the Franconia Range, with its La Fayette, Haystack and the other prominent peaks towering in the air. In the east, in a great distance off, beyond the smaller mountains that intervene, Mount Washington with its usual cloud-covered summit strikes our eyes—and the brother mountains at its sides issuing themselves far above the cloud in their grandeur. In the west beyond the Connecticut River we see the faint ranges of the Green Mountains, and the marble-colored snow-white Stratford Peaks. My first ride was around what is called the "Heater", a sharp-pointed piece of land made by the dividing of a road into two. Our party consisted of eight ladies and gentlemen besides the driver, who first gave me the fair idea of how they drove horses up in these mountains. The vehicle was one of those mountain wagons with tops and 3 seats, each holding three persons. The seats in these wagons are not among the easiest I have sat on in my life, for the backs are very low just coming up to the narrowest part of the back. The body of the wagon is not on springs but is suspended upon two very strong straps, running lengthwise along the sides of the conveyance. This first ride gave me a fair

sight and the taste of the very wonderful scenery of the White Mountains. We had a magnificent view of the Franconia mountains from the "Heater," and afterward driving to the "Swazy's Farm" we had the wonderful view of the Mount Washington group.

The second ride was to the Flume. It was one of those most beautiful days with the cool bracing air, that we have up in these mountains. We started soon after the breakfast, which we had at 7:20 o'clock punctually. We started in a good, jolly spirit, in company with another mountain wagon, which left Bellevue House. After a long ride of ten miles we came to Profile House, situated at the very foot of the Cannon Mountain. Just before we came to Profile House we saw on our left that most beautiful and calm piece of water, called Echo Lake, nestling amongst the lofty woody mountain sides as if a piece of a silver coin had been dropt there by some invisible hand. But I will describe this most beautiful lake in the following pages. Next we came to Flume House where we ordered our dinner and immediately proceeded to the Flume itself. A little more ride brought us to the Flume, our so-long-wished-for object. Now to approach the Flume we were obliged to go for some distance, over the massive granite or sandstone bed of the stream, which flows through the Flume. This massive piece of rock forms, as it were, an immense avenue or pavement. The water runs over a portion of it, the place where it is the lowest. A little higher we go, and the grand sight of the chasm with its boulder and the perpendicular walls fill our eyes and hearts with admiration and wonder.

Gradually, by means of a slippery plank walk we approach this overhanging rocky mass. The water runs through this chasm between the rocks which are scattered all the way up to the end of this chasm—although at the season when I visited it (August) the waterfall was not anything remarkable as were nearly all the streams in the mountain. At the Flume we saw a man who lives there and

takes photographs of the parties or individuals who may wish to carry home their pictures taken at the place as memorials of their pleasant excursion there. But as to my part, as I was not over-anxious to see my own rare likeness in the photograph of any place that I have visited, I contented myself by purchasing perhaps the better picture of the place itself, which can be had in abundance wherever the traveller stops among the White Mountains.

At the Flume we found the temperature quite low. Overcoats and water-proofs were not uncomfortable while we were in the Flume. After stopping at the Flume for some time and having feasted our eyes with this grand sight we turned our course back again toward Bethlehem, but there were other things for us to see yet!—namely, the Pool, old man Prof. Merrill, &c. A short ride of about three miles, over very steep hills brought us to Flume House where we thought best to refresh ourselves by taking dinner before any further sight-seeing. After having ridden nearly twenty miles over up and down hills we felt capable of a pretty hearty dinner, and I believe C. W. C. and myself at least started to go through the Bill of Fare. The dinner was over, and the party of us all started for the Pool, whither a pretty footway led us from the very front of this hotel. The Pool is a large, nearly round basin, like a pond, hollowed out of the once rocky bed of a stream. Its depth must be great, as the water almost has the blue tinge. The old man of the Pool with his strange theory as to the formation of the Earth was there. He affords a great deal of pleasure to the visitors by citing to them the various letters which he pretends to have received from the various royal palaces of the world. He shows the visitors his letters from Napoleon Bonaparte, Queen Victria, etc., etc. Leaving the Pool and resuming our old wagons we started further to retrace the journey, which most of us had taken for the first time. We came to Echo Lake after repassing by the "Old Man of the Mountain," "The Eagle Cliff," "Profile House," etc. We again stopped at this crystal piece of water.

We heard the cannon fired and the wonderful echo produced by it. Leaving Echo Lake we passed by the "Basin," and riding through a beautiful mountain scenery with the roaring Pemagewasset on our left we returned to our *rendezvous* by sunset wearied from such a long excursion.

*Ride No. 2*

On the 8th of August, my first Sunday among the mountains, I joined the party which was going to Twin Mountain House to hear Mr. Beecher. It was my first experience to hear that well-known American preacher of the Gospel. I was filled with the great expectation of the eloquence and the great ability and the talent of the man in preaching. I have always thought and do think so now, that we get a great deal more good out of the man from whom we expect more than from him we demand less of. And so it was in the case of my hearing Mr. Beecher. I felt that I was very much benefited by his sermon. He preached to an audience which completely overflowed the parlor, from the following text: —"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit."

*Ride No. 3*

The 10th of August saw a party of 10 going to the town of Jefferson soon after breakfast. Jefferson is one of the resorts of the W. M. travellers and it contains several hotels, among which Waumbeck is one, where boarders stay for the entire season. This ride was not of very special interest to us, as it had no remarkable object in view except to have a fine view all the way on the road, and when we got there to have a much better view of the Mount Washington range. We took our dinner at Waumbeck House and came home by dusk. It was about the longest and most tedious ride we had taken during our excursions. The distances in different ways are from 18 to 20 miles.

*Ride No. 4*

This was to a place called Sugar Hill. From this place a very fine view of the Franconia range can be had, and to this place often visitors at Bethlehem and thereabouts ride over for the sake of this magnificent view. But the drive to the place was enjoyable as much as the view from the place itself. We first saw the little village of Franconia on this occasion. We went over what is called the break-neck hill which is fearfully steep. These mountain roads give very little peace and ease to ladies who are nervous and easily frightened, especially as dreadful accidents have occurred in the past years.

*Ride No. 5*

This was the most memorable of all our excursions, and the crowning trip of them all. It was to the famous Mt. Washington! The 20th of August was fine and most promising for the pilgrims to the top of that grand old mountain. We got up early in the morning at about 5 o'clock. Assured by the fair prospect of the day's journey, we dressed ourselves and made preparations to go as soon as possible. Hot breakfast of coffee, rolls, and some boiled chicken fitted us well for the long ride. Mrs. C., Miss L. and A. went in an easy carriole with a driver, Miss M. and myself going in a buggy. It was the most capital arrangement. Well, we had a splendid ride, of course. Just on time to take the first train going up we reached the M. W. depot. The strange-looking engine and car awaited us. Without delay, as soon as the tickets were bought, we stepped inside of the car, when I, standing by the platform as the car began to commence its upward course, began to study the working of this wonderful piece of machine. At last I grasped the whole principle and the working of the engine, of which I purchased two pictures showing two kinds of locomotives now in use on the M. W. R. The car ascends with a jerking motion, giving a peculiar sensation to the occupants. As we went higher and higher we noticed different kinds of

plants that grow in varied temperatures, first the common pine and spruce forest, then the dead tree region, probably frost-bitten, then the wholly treeless region, rocky and covered with various kinds of mosses. Although the top of the mountain was kept perfectly clear from cloud all the morning, just as we got to the top a slight foggy cloud visited us, so that it prevented us from having a sweeping view of the whole surrounding country. But still the cloud was so thin that now and then as it flew across the rocky summit it opened before us the magnificent view of the country for a distance of nearly 50 miles. We wandered from one place to another on the summit over the great mass of rocks. We gathered various kinds of mosses that grow on the rocks. The plants which were most numerous and which gave to the top of the mountain somewhat of a frosty tinge were what are called the Alpine daisies. We took our lunch at Tip-Top House, and after remaining on the summit for a little over an hour we again rode down on the car to the station at the base. The car always goes before the engine on its upward trip, but behind on its goings down; thus the engine is calculated always to be underneath the car. I say "underneath," because in some pitches the engine does almost seem under the car. The engine is nearly like the ordinary ones, but it has, of course, some different construction. It has a clog wheel between the upper pair of the common wheels that run on rails, and this wheel, as it revolves, catches on the clogs in the middle track and as the wheel climbs up this middle rail, it catches by an iron catcher so that it does not slip back. Until recently the boiler was of upward construction and inclined to that degree so that when going up the mountain it became perpendicular, but I have seen one of more recent make which had the horizontal boiler. Probably this, after all, is just as good as the upright boiler, although more surface of the water shall have to be kept level. Our trip to Mount Washington was most decidedly a success! And the ascent to the summit was under a most favorable condition. The time, circumstances and the manner of our journey were

most splendid and favourable to make our excursion a success.

*Ride No. 6*

During this ride we visited what is called the "Old Mill," a very romantic place. The old mill stands among very wild-looking woods on the Yale river. The mill is not in use at present, but we were told that it had not been used for 5 years. This river is the common resort for trout-fishers in this region. It runs wild among the wild woods where once the fierce Redskins caught fishes for their sustenance.

*Ride No. 7*

We rode over to Littleton in the mountain wagon and had a splendid view of the mountains from Oak Hill House. Saw a little of this very strong Democratic village. It is now getting to be quite a town, on account of convenient situation to the travellers during summer.

*Ride No. 8*

Mrs. C., A. and myself took a double buck-board and took a drive about town. Perhaps this was one of the pleasantest rides I have taken this summer. After riding about town we rode up to the Croft's Lodge about two miles from the Bellevue. From this seemingly small hill we were amazed to find that such fine view of the various surrounding ranges could be obtained. We saw the whole W. M. ranges and the Franconia range as far as the Cannon.

*Ride No. 9*

Miss Lissie, Alice and myself, after an early breakfast, rode off in a double B.B. with a driver to the Crawford Notch, determined to see the famous Notch and Willey House. Well, the weather had been dry for nearly two weeks previous and we were afraid that the ride would be a dusty

one. Fully to our expectation we had rather more than enough of dust and sun, for it was a scorchingly hot day. We saw nevertheless the well-known Crawford House, the railway which had blasted its way through it recently, and the Frankinstein Trestle Work. Then we came to the old Willey House, and after paying 25 cents admission we examined the interior of the house. We took lunch at the house. At present a family lives in the house, and a hotel called Willey House is attached to the old House. The interior of the house where visitors are admitted is just covered with names of those who visited the place, either carved on the woodwork or written on the walls. The back of the house is now in a gradual slope to the mountain on the back. This tells the dreadful story. In the year 1826, on the 28th of August a terrible tempest raged and at midnight an immense slide came down from the side of Mt. Willey and overwhelmed the whole family, father, mother, 5 children and two hired men; afterward, however, the bodies of the father, mother and two children were discovered. A little walk farther down the road from the house brings us to the scene of the dreadful disaster. The piles of stone mark the spot where they were overcome by the avalanche. We visited the place just two days after the 49th anniversary of the accident. The stone whose height before the slide was 30 feet standing in the back of the house marks how great an amount of earth had come down, for it now is above the ground only about 6 feet. It was this stone which separated the avalanche and thus saved the house. Our stay in Bethlehem was one of the pleasantest of the summer visits I have ever made. I stayed just two days above four weeks and in that time I have made a great many excursions. Bethlehem, within the last year or two, has added several to its number of hotels and boarding houses and is getting to be a very favorable place for the stopping of all the W.M. travellers going from that direction. Various entertainments are gotten up by the hotels, to make it as pleasant as possible to the guests. The temperature of the air during the month of August that I was there ranged from 57°-83°

in day-time. On the 2nd of September, as the schools and colleges were about to begin and as we thought the cool weather would soon set in we started for dear Amherst, glad to see our old friends and sit again at the table we are accustomed to. But Oh! was that a hot day! We got in the Palace Car at Littleton and were nearly roasted to death before we got home. My expenses were rather more than I calculated. But I do not think that I bought my health any too dear.

## XVI

### GENUINENESS (1876)

A recent telegram from Paris announces to us the astonishing fact that a dangerous counterfeit of the American five-dollar gold piece has just made its appearance in that city; some six thousand dollars having been received by a firm from their agents in San Salvadore. It further states that the pieces are platinum, of full weight, and that it is considered in the Treasury Department at Washington the most dangerous counterfeit yet made. Such is the wonderful skill of these workers in the base art of deception that they well-nigh baffle the keenest eye. The quality of not being true or genuine is applicable alike to visible and to invisible objects. The one we detect with our physical, and the other with our mental, eyes. A man who is not genuine is sometimes as difficult of detection as a spurious coin, that shines on the outside. He may, for a time, have as much weight and respect in the eyes of the community as did the counterfeit coin in the hand of the clerk; but when, at last, the false quality is disclosed, as it surely will be, then is he lowered in the sight of men, even as platinum, by the side of gold. We need but glance at the pages of our daily papers to find that " fraud," "dishonesty," and other kindred words are the first to meet our eyes. Politics and business are full of examples of men's dishonorable deeds; and even respectable society is rarely free from their evil taints.

We must not forget that, with all the aversion we have for things that are not true and genuine, but profess to be such, we do give a certain licence to false objects, and representations of various sorts. Take, for example, the matter of perspective painting, as seen in many of our public buildings. Who would not, on entering our chapel, for a

moment, be deceived by the figures on the walls? Even when we are aware that our perplexity is caused by more combinations of shades, it is difficult to suppose the walls to be simply plain, save for the brush of the painter. Indeed, so completely do our eyes betray us that the actual knowledge of a fact fails to overthrow our confidence in our own vision. Now this perspection on the walls, even though a deception, tends somewhat to lighten the general appearance of the hall. It would, therefore, be simply absurd to condemn it. It was a wise saying of Ruskin, that the artists should paint landscapes as they are; that Nature needs only be copied, and not pictures with the aid of painters' imagination and taste. But he carried his love of genuineness too far when he said that it was wrong to have grained doors because they were not true. It seems absurd to us to carry one's idea to such a degree of excess, but, on the other hand, we think that the world might be benefited by the decrease of spuriousness and the corresponding increase of genuineness.

# II

# ESSAYS AND TRANSLATIONS

## I

### THE GRADUATION EXERCISES OF THE *SEISOKU JINJŌ CHŪGAKKO* (1895)[1]

Last Saturday the Graduating Exercises of the *Seisoku Jinjō Chūgakko* were held in the fine building and beautifully laid out grounds of the school in Shiba Park. In the morning diplomas were given to seven graduates, and addresses were delivered by the Principal, Prof. Kanda, and Prof. Toyama, both of the Imperial University; Mr. Watanabe, former President of the Imperial University, and Mr. Koba, chief of the Bureau of Ordinary Education. The sentiments of the students were fitly expressed in Japanese and English by a speech of thanks to the faculty and by a valedictory entitled, "Farewell to My Second Home." Of still greater interest to the public were the Athletic Sports in the afternoon. These and probably also Momijiyama, with the fine view over the Shinagawa Bay, had attracted a large number of visitors, Japanese and foreigners, among them the teachers and students of the Morning Star School, and throughout the sunny afternoon the whole side of "Maple Hill" presented a picturesque and animated scene. The races came off in good style. The course is 200 yards, and there were 200, 400, and 600 yards races, in which Providence was, on the whole, evidently on the side not only of the swifter but also of the longer limbs. The orange, flag, and sack races afforded great delight, and many a boy lost his prize—a silver medal with the name

[1] From the *Japan Mail*. Although the article appearing as *Editorial Notes* has no signature, its authorship, from internal evidence, is clearly to be attributed to Naibu Kanda.

of the school and a maple leaf, an allusion to Momojiyama, engraved on it—owing to an orange slipping from his grasp at a critical moment. The "comical procession" was the most amusing feature of the afternoon. Nearly everything of prominence in Japanese life found its representative there. Commanded by a general, who ought to have stooped under the weight of the decorations hanging from his breast, and headed by a huge dragon-fly, the procession was formed of a number of *samurai*, a statesman, a priest, two *daruma*, a mandarin, a common Chinaman, a farmer and many others, not to forget a fine-looking "genfleman" with a grand mustache and in evening dress, with a heavy *pince-nez* on his nose, that required a great deal of balancing, and thus gave the swaggering gentleman the appearance of boundless self-confidence. The antics, which the members of the procession tried to keep in harmony with the sweet strains of music that filled the garden, were most amusing, and peals of laughter and loud applause rewarded their efforts to please the public. For the pole-jumping the score stood at 9 feet 5 inches; for the long jump 16 feet 9 inches. Considering that the University average for the latter is about 18 feet, this is an excellent score for the lads. The students delight in sports of every kind, and the percentage of those that take an active part in them seems very large indeed. This being the only middle school in Japan where singing is taught throughout the course, it was fitting that the sports should be concluded with the singing by the students of a Japanese song to the tune of "Marching through Georgia" and of a song in English, "Glory! Glory! Hallelujah!" For "John Brown," "Odera Shōshō" was substituted in the first, and "Sakamoto Kanzo" in the second verse, and thus army and navy were alike remembered and honored. Thus ended the exercises of the day.

The school itself, the establishment of which a little over five years ago by Professors Toyama, Kanda and Motora was reported in the *Mail* at the time, has from the beginning enjoyed the hearty support and co-operation of men like

Naibu Kanda at the Alumni Reunion of Seisoku Middle School, Tokyo (1889)

Mr. Tomita, then President of the Nippon Ginko, and lately Governor of Tokyo; Mr. Suzuki, Vice-Minister of the Department of Communications; Mr. Yajima, former President of the Electric Light Company, and other public-spirited men of the capital, especially of Shiba. The object of the founders, as announced at the time, was to establish a model school—*seisoku* means "regular" or "correct principle"—that should bridge over the chasm between the lower schools and higher schools, such as the *Koto Gakko* and special schools of a like grade. The *Seisoku Jinjo Chugakko* has therefore charged higher tuition fees than any other private school, and admission to it is possible only to those that really come up to its standard of scholarship. As a result, progress, as measured by mere numbers, has been necessarily slow; but the excellence of the discipline maintained at the school is attested by the condition of the beautiful garden, the daily recreation-ground of the boys, by the freedom of the walls from defacement of any kind, and by numerous minor and yet equally characteristic matters and incidents, a state of affairs such as cannot easily be paralleled elsewhere. The school now numbers two hundred students, its progress is steady, and its future bright.

## II

### MUST A JAPANESE GIVE UP THE IDEA OF EVER LEARNING TO WRITE ENGLISH (1895) [1]

With a very few exceptions, every attempt made by Japanese students of English to appear in print has only succeeded in eliciting a torrent of criticism from their foreign reviewers. A young man with a reputation of being a "bright fellow" and of knowing English pretty well goes abroad, prosecutes his studies in, say, one of the best American colleges, comes home with a degree, and people expect him to be a "thorough American" as far as language is concerned. Why not do away with the expensive services of a foreign teacher in this or that middle school and put this young man in his place? Does not a Japanese stand an immensely better chance of success in teaching when compared with one not familiar with our vernacular? Such questions have been often asked and invariably answered in one way. Then alas! under the influence of an evil star this young man writes a book! and revelations are made, under the scalpel of the critic, that would cause tens of thousands of young students of English to fling away their pens in despair. Happily for his sake, but unhappily for the sake of every one else, the English papers wherein such criticisms appear, have but a small circulation. If he had been content with being a mere contributor to the columns of such papers, very little would have been said; for there his thoughts would have appeared in a garb somewhat touched up. But a book! How pretentious! It must be torn to pieces! This is indeed a warning enough. Shall we, then, lay down our pens till we wake up one morning from a "dream in English" and find ourselves mysteriously

[1] From the Magazine *Taiyo* (The Sun), Vol. I, No. 4 (April, 1895).

endowed with the power of writing perfect English? No, in spite of all this, we still venture to say that we have no alternative but to keep at this practice of writing, albeit we may not aspire to a book. The only way to learn to swim is to strip and plunge and not to sprawl on the floor. A freer and wider interchange of thought, a more direct discussion of topics of mutual interest to foreigners and Japanese in the columns of English papers would do more towards creating a better understanding than all the fits and starts of diplomatic *legerdemain.* Indeed, if it had not been for this unfortunate barrier of language the Treaty Revisions might have long since been a thing of the past. We have often wished the few English newspapers published in this country were more widely read. The exorbitant rate of subscription charged by most of them is probably both the cause and the result of their small circulation. We do not know of a single Japanese family where any of these papers is taken. Little or almost nothing appears in them from the pen of Japanese writers. And yet we know that there is amongst us no small amount of writing capacity —the result of years of labor—lying all but unused. There is some reason for this state of things. Most of our scholars are specialists. They have visited the great seats of learning in Europe and America, and brought home results which they have been but too busy to clothe in right shape for their home market. Again a tendency to fall back into the exclusive use of their own vernacular has been as irresistible as to doff the tight jacket and trousers of westerners for the more comfortable *kimono* of Japan.

The world used to look upon Japan as a curiosity shop of old Satsuma ware, *Inros, Netsukes* and such *bric-a-brac* for their cabinets, because so much has been written about them by her visitors from abroad. Her military and political conditions which have undergone a great change were comparatively little known; simply because it was the "unbeaten tracks," the "unfamiliar Japan," that most interested the outside world. Not before China's great

Northern Fleet has been annihilated, not before her chief strongholds are lost, does the world begin to look upon "little Japan" as no insignificant member of the sisterhood of nations. What with mixed residence, what with widening commercial relations before us, surely it is no time for us to be idle or be drifted out of our course by the wind of fashion. There is greater reason for us now to learn to express ourselves in English than there was for scholars in the Middle Ages to write Latin; yet these never gave it up in despair because they could not write like a Cicero. We believe that, owing to the difference in the genius of the two languages, to write English with perfectly faultless grammar is wellnigh an impossibility for us. Rai San-yo, with all his fame, could never write, till the end of his days, like a native of the Celestial Empire; and his advice as to the use of expletives is familiar to every student of Chinese. We have yet to meet a Chinaman who could handle our *Te-ni-wo-ha* with perfection. Is it any wonder then that a Japanese student of English should stumble over the Articles? We have good reason not to be discouraged if our English does not come up to the standard of a native of England or America. We would urge our fellow scholars of the English language to write more; for our part, we are laboring under the hope that practice may some day make perfect. Any little articles in English from their pens would do more towards encouraging the study of the language than a lengthy one in our vernacular presenting the manifold reasons for its wider cultivation. It is a pity that this means of usefulness is not more encouraged.

## III

### THE LATE VISCOUNT KI INOUYE (1895) [1]

In the death of Viscount Inouye, the late Minister of Education, Japan has lost one of her ablest and most industrious statesmen, one whose indefatigable labors in furthering the interests of the country ever since the beginning of the Meiji Era until the time of his resignation of office on account of failing health, need no eulogy here. As a man he was pure and upright, as a statesman clear-headed and practical, and as a scholar profound and erudite. His extreme industry was proverbial and well known to the public. When cautioned of the danger consequent on undue application to work, and when his fatal malady stared him in the face, he would answer that his life could not be taken into account when the interests of the country were involved. He kept on working till he found it absolutely impossible to carry on his shoulders the grave responsibility devolving upon an office in the Ministry. It is said that while at the head of the Educational Department he sometimes caused students of the schools under the control of the Department to submit their compositions for his inspection, and that, amid all the cares and labors imposed on his office, he found time to carefully examine them, and that he would mark those he considered well written and have them returned to the writers.

Within the short time he was Minister of Education he made many important changes for the bettering of our educational system. Practice rather than theory was the essence of his ideas on education. He considered it better to have well organized colleges in different parts of the

[1] From the *Taiyo*, Vol. I, No. 5 (May, 1895).

country, affording an opportunity of gaining a college education to as many young men of the country as possible, than to centralize national education in one big University; this was the motive that caused him to change the former *Koto-Chugakkos* (Higher Middle Schools) to the present *Koto-Gakkos* (High Schools), the former having been a sort of preparatory schools for entering the Imperial University, while the latter are colleges where professional studies may be prosecuted.

The public were long kept in fear of the unwelcome news, considering the serious state of his health; and this fear was unfortunately but too well grounded. His death took place on the 17th of March, and was a blow to the whole country. The principle he upheld during his lifetime was made clearer than ever by the simplicity of his funeral. His will directed that no ostentation whatever was to be made in his funeral ceremony, and that not a single floral decoration, generally so profusely offered by friends and relatives as their last token of respect, was to be used. The incense money presented by acquaintances and admirers of the late Viscount, amounting to a considerable sum, is to be employed as a "Charity Education Fund," and a movement to raise a "Memorial Fund" to be utilized in some educational work has been set on foot.

Viscount Inouye, although a man not much talked of during his lifetime was certainly a man whose loss is most deeply regretted by all. Would that Providence had spared his life a little longer, till his ultimate objects had been realized in their full influence on the educational system of the country!

## IV

### KANO NATSUO (1895)[1]

It may not be uninteresting to lovers of Japanese art to describe a visit to this greatest of living metal carvers in this country. In a thickly settled quarter of the city, not far from Ueno Park, in one of those narrow streets, one side of which is lined with a row of unpretentious shops, the other with the humble dwellings of the middle class, lives this "poet-laureate" of our metal carvers. As we stoop to pass the outside sliding-gate a conspicuous placard catches our eyes, making every visitor bethink himself of the errand he has turned his steps thitherward for. The notice reads: "While engaged on an order from the Imperial Household Department all others are respectfully declined." But we have come to pay him a friendly visit. The maid answers our call, takes our card and presently returns to show us into a small room, simply furnished even for a Japanese house. It turns out to be the artist's work-room; for in one corner, near a paper sliding-door opening into a pretty little garden, and with a folding gilt-screen making a still smaller inclosure—a veritable *sanctum sanctorum*—is the old gentleman quietly at work, stooping over a low table. On our entering he turned round, and with an expression of countenance which revealed a soul grown old in the contemplation of the beautiful, and with a voice of feminine gentleness, he gave us a kind greeting, and relieved us at once from the fear of having made an unwelcome intrusion. He then poured some hot water from the silver kettle on the brazier, and treated us to dainty cups of tea. He had just returned, he said, from the Household Depart-

[1] From the *Taiyo*, Vol. I, No. 5 (May, 1895).

ment, where he was at work on an Imperial *tachi* (slung-sword); that he was never too tired, after working on conventional designs, such as the chrysanthemums, *kiri*, etc., to take up some work at home, in which he felt perfectly free to give full scope to his artistic genius. To him in this case the change made it more rest than work. The piece he was at work on was a silver watch-case, on which he had graved a picturesque landscape, with the moon and a stork inlaid in platinum. The workmanship was exquisite; and our wonder was how the old gentleman of sixty-nine could see so well to do such fine work. He showed us a few other things; among them a splendid silver picture representing a gigantic waterfall with a rocky precipice in *shibuichi* (an alloy of silver and copper); and a set of models, which he had carved, as a tribute of gratitude, for the grandchild of his former master in the art. On our showing him a gold watch which was presented to the Shogun at the time of the first Japanese embassy to America in 1860, he examined the work carefully with a magnifier, and remarked that the carving surpassed anything of the kind he had ever seen from abroad. Then he showed us a set of foreign gravers or chisels, and gave us quite a lecture on the difference of the two methods of working. "You see," he said, "you must look at the subject from two entirely different standpoints. While foreign graving is done with the right hand, ours is done with the left, the right hand using the small hammer." "There," said he, "is the everlasting difference between the right and the left. But never mind. Nature and beauty are the same all the world over, and as long as there are lovers of the beautiful in this world so long will the productions of this work-room be loved and treasured." As we parted with him and stepped out into the busy street, we could not help being struck with the contrast between the real world without and the ideal one within.

## V

### THE STUDY OF FOREIGN LANGUAGES IN JAPAN (1895)[1]

In the early part of the Meiji Era education in this country was principally philological. The study of foreign languages, especially English, occupied a prominent place in the curriculum of all government and private schools. Linguistic attainment was then the best recommendation for securing a position in the government or society. There was the *Tokyo Eigogakko* (The Tokyo English Language School)—the germ of the present *Kotogakko*—where a special course in English was taught. The school was then as popular as is the present *Kotogakko,* as the graduates enjoyed the privilege of being admitted without examination to the *Kaiseigakko,* which has since become the present Imperial University. For a time the study of English was so prevalent that the lectures at the University were given entirely in that language. It was the time when English speaking societies for the study of the English language were all the fashion, not to mention the journalistic literature printed in the same language. In short, Japan seemed to have become Anglicized, philologically speaking. However, a reaction set in. One by one, advertisements of English books on the shelves of book-sellers gradually gave place to Japanese translations, and the requirement of English in the examinations for government schools became less rigid. But the Revision of Treaties has already set in motion a current in the opposite direction which is destined to bring about a renaissance.

Formerly there was an institution under the control of the Educational Department, called the *Gaikokugogakko,*

[1] From the *Taiyo,* Vol. I, No. 6 (June, 1895).

which ceased to exist in 1885, where a specialty was made of the study of foreign languages. It sent out many young men some of whom at present figure high in the various lines of life. The present state of things makes the absence of such an institution deeply felt, but no attempt has been made to fill up the gap.

The study of the German language has also enjoyed a popularity, though not so much as that of English. French, however, has never been so generally studied. Much of all this can be understood by a glance at the University requirements for pursuing various professional studies.

We have lately noticed the establishment of some schools under the auspices of prominent men, where a specialty is made of the Chinese and Korean languages. The impetus given to the study of these languages as the outcome of the recent war seems also to have helped to give a somewhat renewed vigor to the study of other foreign languages.

## VI

### THE KOREAN STUDENTS (1895)[1]

With the infusion of modern civilization, Korea has begun to feel the necessity of sending her sons to this country for education. Her condition of to-day is similar to that of Japan some twenty-five years ago when her young men, many of whom are now occupying prominent positions, went to Europe and America to receive their education. Up to the present time considerable numbers of Koreans have been despatched to this country for this purpose, and what they learned here and what they have done since their return to their country deserve our praise. But they have been few and far between. In the recent *embroglio* with Korea the question with Japan has been still whether Korea would ever breathe the air of modern civilization or remain forever under the shadow of Chinese suzerainty; Korea has answered by sending another batch of one hundred and thirteen students.

The *Keiogijiku,* under that father of modern education in Japan, Mr. Fukuzawa, has, one may say, been the only institute in Japan where Koreans have sought their education. One hundred and thirteen students lately sent are again destined to enter this school. Mr. Yamazaki, a translator in the Korean Legation, has brought them to Tokyo under his charge. They were much pleased with their experiences in railway travelling; especially when the train passed through the Seven Hakone Tunnels they showed their delight by loud cheers throughout the subterranean passage. Mr. Yamazaki had some trouble in keeping the "curiosities" from putting their heads out of the car-windows

[1] From the *Taiyo,* Vol. I, No. 6 (June, 1895).

or from wandering in and about the stations whenever and wherever the train stopped for a few minutes.

Among the students some are sons of wealthy families. They seem to have been chosen by their literary acquirements, although some consideration is said to have been given to personal appearance.

The amount granted to each student by the Korean Government for monthly expenses in Japan is said to be 15 yen. The Korean Government is said not to have specified any particular subjects to be pursued by these students but to have left this matter to the discretion of Mr. Fukuzawa. The whole number is to be divided into two sections, and Mr. Yamazaki teaches them Japanese two hours every day. After becoming sufficiently masters of this, they will take up scientific studies, especially in chemistry and physics.

The regulations of the *Keiogijiku* do not allow them to wear their national costume within the precincts of the school, so the new arrivals have already cut off their top-knots and donned Western apparel.

Other Korean students now in our country are: 4 in the *Keiogijiku,* 4 in the *Tsukiji Rikkyo Gakko* (a mission school), 1 in the *Kyōdodan,* Government military school for non-commissioned officers, and 1 in the *Semmon Gakko,* Count Okuma's school.

The new arrivals are the "first lot" and the "second lot" will be sent some time this year—both to make up a total of 300. The selection of the "second lot" students will be made entirely on the ground of ability, irrespective of birth.

The influences of these youths imbued with the spirit of modern civilization will be considerable in turning the tide of the Korean Government towards the light of progress.

## VII

### DR. NORTHROP'S VISIT TO JAPAN (1895)[1]

Two thoughts strike us on the recent visit of this octogenarian educationalist from America. One is the wonderful energy, if not boldness, of a man of his age planning a trip around the world with about as much ado as a denizen of Tokyo would make to visit the National Exhibition. It reminds us of the way in which the educated classes of Europe and America regard the world which they inhabit. Japan may have grown very big, especially within the last twelvemonth; but unless the world becomes small to her she has not grown in the right direction. Dr. Northrop has delivered thirty-eight lectures in the short space of two months, and was as fresh and ready after any lecture as before to talk on for another hour or so. You may call it the result of the training of sixty years or the wonderful vitality of the Anglo-Saxon race. It is doubtless all this, but more. It depends much on keeping the heart devoted to some noble object. This keeps the spirits buoyant and the heart young, and goes a good way towards stemming the insidious approach of decrepitude. We admire the Confucian doctrine of reverencing the hoary head. It is one of the most beautiful characteristics in the teaching of the great sage. But may not there be such a thing as precluding a man's usefulness to society by too considerately offering him the grandfather's easy-chair? The sense of filial duty commands the son to offer it; the force of custom compels the father to believe that he is no longer fit for anything else.

Most visitors to Japan make it their business to "do up" all the noted sights, such as Nikko, Kyoto, Hakone, etc., spending fortunes in the purchase of curios and making

[1] From the *Taiyo*, Vol. I, No. 7 (July, 1895).

Japan poorer in her art-treasures, if richer in dollars. Not so with Dr. Northrop. He had not time even to run up to Nikko. His one motive seems to have been that which actuated him twenty-five years ago to take up the Shimonoseki Indemnity cause; namely, to benefit Japan. His visit has been one grand lecturing tour—lecturing all for love. Everywhere the people welcomed him with open arms, though in a quiet way; all the more heartily, because he was wise enough to keep religion and politics out of his talks. In Kyoto, where he visited the schools and other institutions in company with the Vice-Minister of Education, he addressed a meeting of three thousand people.

Another thought which strikes us, but which we can merely touch upon, is almost the utter lack in this country of men who devote themselves to just the kind of work that Dr. Northrop has devoted his life to. A university graduate, trained educator, superintendent of schools, State Commissioner of Education, eleven years in Connecticut, sixteen in Massachusetts—such is the brief record of his educational career. Where in this country can we point to a record the like of this? We have a noble body of men devoted to high branches of learning and a noble army of common and middle school teachers. But neither of these classes meets our point. What we want is a class of men devoting their whole lives to the cause of education, and the educational administration of the country, and who are, at the same time, trained educators themselves.

Dr. Northrop has done no small service to Japan in the cause of her education and in connection with the Shimonoseki Indemnity case. When in 1871 Mr. Mori went to Washington as *Chargé d'Affaires* he soon discovered in Dr. Northrop the man he wanted. After inviting him to the Japanese Legation and discussing various educational topics for two days he handed him a letter as he was about to leave and asked him to read it over carefully. That letter presented the educational needs of Japan at the time, and an offer of a position as Adviser to the Educational Department for three years, the position which on his re-

fusal was filled by Dr. David Murray. Dr. Northrop felt that he could better serve Japan in America; so, scarcely any student went there in the seventies but was benefited by his kind advice and direction. For ten long years he labored to bring about the passage of the bill for returning the Shimonoseki Indemnity, working on the conscience of the people both by pen and tongue. When at last his efforts were crowned with success, Mori, then Minister at the Court of St. James, wrote to him as follows:

JAPANESE LEGATION,
London, April 5, 1883.

My dear Mr. Northrop,

Your kind letter of March 12 has been duly and thankfully received by me. I am sure that Japan will long remember your many noble acts of assistance in the cause of her modern progress. The final passage of the Shimonoseki Indemnity Bill which has been effected mainly through your powerful and untiring effort, is one of the most generous conducts one nation ever displayed towards another. By this great example, all my countrymen, inclusive even of those in the remotest corner of Japan, will be enabled to appreciate the widely and strongly established sentiments of the people of the United States for justice and equality. There are many things I have been observing in Europe which may interest you to hear; but I have to postpone writing you this time about them till some future occasion.

Hoping all your family are quite well,

Very sincerely yours,
ARINORI MORI.

On the 10th ult., Dr. Northrop was entertained at a banquet given in his honor, at which a large number of prominent gentlemen was present. Marquis Saionji, Minister of Education, taking the chair, proposed the first toast in Japanese, welcoming our guest and thanking him for his labors in the cause of education in Japan. This speech was translated by Mr. Makino, Vice-Minister of Education. Then Prof. Kanda as representative of former Japanese students in America spoke as follows:—

Gentlemen:—On behalf of our former students in America it is with feelings of great pleasure that I rise to propose a toast in honor of our much-esteemed guest, the Hon. B. G. Northrop, and to say a few words in grateful remembrance of his many personal kindnesses to them during the years of their study and of his great

services to Japan in the cause of her education and her friendly relation with the United States.

It gives us great pleasure at this season of great national rejoicing to welcome amongst us so distinguished a veteran from a field unstained by any bloodshed.

That he in his great age should have travelled nearly half the earth in the noble cause of education is a matter at which we simply gaze with wonder and admiration. It is a lesson which impresses itself indelibly on our hearts.

From another point of view, however, nothing is more natural than that he, like a good husbandman, should pay us a visit now to see how the crops have prospered, the seeds of which he helped to plant so many years ago. Yes, what Japan has accomplished both materially and intellectually in so short a time she owes to the generous services of those friends of Japan, of whom he is a distinguished representative.

When, however, her great aspirations and the part she is destined to play in the future history of the Orient are considered she has achieved but little. The harvest is not yet at hand. It is for us, actors on the present stage,—and devotion to a noble cause, and to consecrate ourselves to the one great object of making Japan a truly enlightened nation.

Nor must I omit to mention his generous efforts and powerful influence to awaken the conscience of the American people to the deep sense of international justice with reference to the Shimonoseki Indemnity. With the people, in general, of the United States, the final passage of the bill was made a matter of conscience, an act which has enhanced their character in the eyes of this people as a nation pre-eminently distinguished for justice. With him, however, his untiring efforts through ten long years, were actuated by a sincere desire to help on a newly awakened nation struggling under the weight of burdens consequent upon the sudden adoption of advanced ideas in almost every branch of human activity. Mr. Northrop's name will be forever associated in the grateful remembrance of this people with whatever is of the best in the character of his countrymen.

In closing we sincerely hope that his stay in this country will be as pleasant as possible, and that every facility may be afforded him to further the object of his visit.

May many, many more years of his usefulness be spared to America and to the world! This is the earnest prayer of his sincere friends in Japan.

Then Dr. Northrop gave the following response:—

Your Excellency Marquis Saionji, and Gentlemen:—I thank you for your hearty welcome to this banquet and your expressions of high appreciation of my humble services in promoting the educational interests of Japan and the return of the Shimonoseki Indemnity. Among the many agencies favoring the return of the Indemnity it is simple justice to acknowledge the great influence of the religious press and of the Christian ministers who co-operated so efficiently to arouse the conscience of the American people on this subject.

My hearty thanks are tendered for the flattering toast just given by Mr. Kanda, though I do not merit such high commendation.

I deemed it a great privilege to aid you in plans and places of study while you were in America. I rejoice to learn that you are filling such high positions in civil and commercial life.

How greatly have your opportunities and achievements for your country excelled those of the one hundred and twenty Chinese students who were under my general supervision as to their studies and schools at the time many of you were in America. They were to continue in the United States each fifteen years and to be thoroughly trained in school and college, and especially in modern science in its practical forms. After nine years' continuance with great success in study there was a spasm of conservatism in China and for frivolous pleas, such as "these boys are becoming denationalized and Americanized, playing base-ball and singing college songs," they were all ordered by cablegram "to learn telegraphy and return home!" On their return they were received with marked disfavor and little opportunity for any public service was open to them except as telegraph operators. The mandarins, hostile to civilization and science, showed them no favor. Had the grand educational scheme of Yung Wing been carried out and thirty or more Chinese students been sent annually to America and become thoroughly versed in modern science as applied alike to the Army and Navy, your triumphs in the late war might not have been so easily won.

The brightest of these Chinese students, Captain Tsoy Ting Kan, is now a prisoner of war at Osaka where I have recently visited him. He says that he and all the prisoners are most kindly treated. By the edict of the Emperor of China he is doomed to decapitation whenever he is caught. I have presented his case to Generals Oyama, Saigo, Kodama, and other high officers, by each of whom my plea for him has been kindly received. It would be undiplomatic to repeat their kind words. I deemed it a privilege to present his case this evening to His Excellency Marquis Saionji. I may be permitted to express the hope that Captain Tsoy will become a citizen of Japan and be able, with his knowledge of the Chinese language, and his remarkable command of English as well, to render valuable service to his adopted country.

The world over this is an age of transition, most hopeful to the philanthropist. I can now name but two causes tending to this result; one is the great acceleration in the working of material, intellectual and religious forces so that in a decade, sometimes in a single year, are accomplished broader results than formerly in a century. Another cause is the growing assimilation and power of public sentiment. Kings may reign, but far above all earthly potentates the principles of justice and right rule alike over kings and people and are beginning to wield a power which no schemes of diplomacy and no combinations of human force can resist, and which is stronger even than armies and navies. Russia will yet rue the day when without a shadow of justice, and in violation of international law, she interfered so grossly with the rights of Japan.

More than in any other country this is an age of transition in Japan, for this Empire has jumped at one big bound out of the fifteenth century into the nineteenth. When the gates of isolation were first opened, your people learned that unification was the watch-word of Europe, as there fifty-six petty principalities were in process of being merged into the ten strong central governments of that continent. Hence unification became the rallying cry in

Japan. In what rapid succession have followed the great events of your recent history of the Restoration, the overthrow of the feudal system, and the announcement of a national Parliament—that voluntary, unexpected, yes, unexampled surrender of power to the people—one only of the many noble acts that have so endeared the Emperor to this nation. Of course an elective Parliament implies parties and earnest discussion, but I am glad to learn that never has the authority of your Emperor been once menaced or assaulted. The Imperial throne rests securely on the firm foundation of the affection and reverence of the entire Japanese people. I was in Kyoto April 27th when the Emperor arrived and when the grand triumphal arch near the depot, and the universal decorations of the streets testified to the enthusiastic devotion of the people; as also did the magnificent decorations and unbounded enthusiasm shown here on the Emperor's return to this city on May 30th. Is there any other king on this globe so universally honored and beloved and revered by his people as His Majesty the Emperor of Japan?

## VIII

### A JOURNAL OF A TRIP TO SADO (1895)[1]

At 6 a.m. on the 21st of August, 1895, Reiji, his friend Endo and I whistled out of the station at Ueno. The sky was overcast, with fine misty rain coming down now and then—very fortunate for us who planned this trip in the very heat of summer. As we approached Myōgisan the peculiar rugged outlines of the mountains stood out boldly against the sombre sky. From 11 till 12 we passed through 24 tunnels. The panoramic views of the picturesque valleys, rugged mountain sides, etc., that opened before us as we emerged from the subterranean passages were exquisitely charming. We chatted away, entirely freeing our minds from the thoughts of our routine life, so that the time seemed to pass very rapidly. At 12 we found ourselves at Karuizawa, 3,080 feet above the sea level, having ascended 2,000 feet in 5 miles. The air was delightfully cool. We had to wait for 50 minutes. Reiji and I went to a hotel and had some refreshments. Mr. Murata Tamotsu was a fellow-passenger.

We passed Kawanakajima at 3:30 p.m. It is an immense bed of the Shinanogawa, stretching as far as the eye can reach, surrounded by beautiful mountains in all directions. At a quarter to 4 o'clock we reached Nagano. Zenkoji is 20 *cho* distant from the station. The massive roofs of the temple are visible from the railway.

[1] Taken from one of Naibu Kanda's note-books. The *Journal* was scribbled in lead pencil, solely for the writer's own future reference, hence its unfinished state, from the literary point of view, as well as its rather abrupt ending. Evidently he wrote it from day to day as he journeyed along. The *Journal*, in its original form, is illustrated with numerous interesting sketches drawn by Naibu Kanda which, for technical reasons, we regret being unable to reproduce here.

We go down a gradual inclined plain, so that scarcely any coal is needed to propel the train. At 6:30 p.m. we arrived at Naoetsu, put up at Ikagon, took bath and dined. Presently the captain of the Miyoshima-maru came to ask when we would sail. We decided to go on board at 9. The ship which was once a pleasure boat of Mr. Sumitomo of Osaka weighed anchor at 9:30. The passage was comparatively calm, much better than we had expected.

We reached the Harbor of Ogi at 2:30 on the 22nd. It is a fine harbor and the landing much better than that at Naoetsu. Ogi is an old town, the stopping place of vessels in the feudal days on their voyage from Osaka, *via* Shimonoseki, to Matsumae. Here we put up at Furuki Shokichi's, the *goyotashi* of the Sado Mines.

We walked about 2 *ri* to Igayashiki, a respectable farmhouse, standing all alone, amidst huge pine trees and cedars. Here we learned from the son, a young man about 30 years old, that his father died on the 28th of December, 24th year of Meiji, from typhoid fever, in the 50th year of his age. On his death-bed he related to his son all about his old teacher Takahashi for about an hour. He was ill for 50 days and died from exhaustion. After being treated to a simple repast of egg-soup and plums pickled by the late landlord, we visited the family cemetery. There among the graves of the family ancestors stood my grandfather's grave still without anything engraved. The master took some flowers from his garden which I offered at the grave. Water was brought in a curious vessel, red inside and black outside. Then a handful of rice was presented in a plate, a few grains of which we offered to the dead. I had a few little seedlings dug up to take home for the sake of remembering this visit always. In the afternoon we walked down to a village called Kamenowaki, took leave of Mr. Iga and went in a boat to Sawane. From Sawane we crossed over the mountain to Aikawa where we reached at 8 o'clock in the evening. On inquiring about the other people by whom my grandfather was kindly treated I discovered all

of them dead and their descendants not easy to hunt up. So I gave the presents to Reiji in return for his kindness.

We spent the whole of 23rd, visiting the mines; went down two mines, one in the regular miner's habit; dined with Mr. Watanabe, the head of the Mines. This evening we heard of a case of cholera among the miners.

August 24th

Leaving Aikawa at 7 o'clock came to Ebisuminato, a village 7 *ri* distant, by a little after 12 o'clock. Put up at Nomura Jinnai's. As I sat in a room upstairs, the steamer had just arrived. She was to leave immediately at about one o'clock. The weather was beautiful and calm.

At Aikawa I bought some *akadama* and quartz crystals for my children and paid 39 sen for them. I also bought a tea-set and three cups of the well-known—for 2 yen; the tea-set cost only 1.20 yen. Left Ebisu Harbor at 2:10 o'clock in the steamer "Tadotsu-maru." Ticket: 70 sen. Lunch and tea money: 30 sen. At 7 o'clock reached the mouth of the Shinanogawa, entered the river and put up at at Omiya. Took a *jinrikisha* for 15 sen and went all over the city. Houses built with wide eaves to furnish side-walks in winter. As I sat in the room upstairs, I heard the voice of a little girl calling out something. It turned out to be *kōri-yuki—hyakkoi! hyakkoi!*

August 25th

Left Niigata at 6:10 a.m. for Amaze. From Niigata to Amaze 18 *ri.* Reached Amaze at 11:30. Visited the oil works superintended by Mr. Uchida. Left Amaze at 2 and reached Kashimazaki at 6:30. Distance: 7 *ri. Jinriki* fare: 2 men, ¥1.07. Put up at Iwatoya Heizaemon's. Leaving Kashiwazaki at 8 p.m., I travelled all night, changing *kuruma* about 5 times. From Kashiwazaki to Naoetsu the price is fixed at 1.10 yen. Arrived at Naoetsu at a little after 5, 26th of August. 6:20 left Naoetsu; 9 p.m. reached Nagano. Put up at Fujiya, and in the room they put me in I found a *gaku* by Father! Arrived at Komoro Aug. 26 at 2 o'clock

p.m. Fine weather. I was told that I could not get back in time to take the 11 o'clock train which was the last one to go to Tokyo; so I concluded to stop two nights. I put up at the Honjin, Uyeda Ugenji.

At 6 o'clock on the morning of the 27th I started to make the ascent (of Mt. Asama) with a guide, his grandson, a boy about 14 years old, and the son of my landlord. It was a very hard climb, especially the barren mountain side of Maekakeyama. I rested very often, twice almost falling off into sleep. We reached the summit at about 1:30. It began to rain in large drops. I took three cups of *sake* and gave the rest to the others. I had a *goza* on my back and a large mat-hat of the farmers. I was comparatively dry, though far from being entirely so. The rest began to shiver. We went into one hot crevice after another, and as soon were driven by the suffocating smoke and steam. It was a most ridiculous night. We were all in the best of spirits notwithstanding the rain.

Then began the descent. Here I was entirely fagged out. I rested quite as often as in the ascent. The narrow path served as gutters, wet, slippery, and full of lava chunks. Once I sank down exhausted. I felt very faint, my face was pale. It was raining. The old man, 74 years old, stood by my side and tried to urge me to stir up courage. We were yet far up the mountains. I could hardly speak, I took out the *Mankintan* and eagerly swallowed a few. I felt a little refreshed. Our first plan was to send the boys down for a horse. They started but soon came back, for it would take too much time. Then our only expedient was to walk, though my right hip was all cramped up and it gave me pain to walk. One of the boys pulled from front by a *tenugui*, and the other pushed from behind. Thus we made nearly whole of the 4 miles of the way down. It was raining all the time and we got back at about 9 o'clock! In the hotel they were getting very anxious, and were just about sending out men to search the mountains. I gave my guide 60 sen and two boys each 20 sen.

August 28th

Last evening between here and Tanaka there was a crumbling of a hill-side, which upturned the engine and two baggage cars, causing some injury to passengers. Consequently we were delayed an hour.

(In 8 days from 21-28 I travelled about 462 *ri.*)

## IX

### NEWSPAPERS IN JAPAN (1895)[1]

As newspaper readers the Japanese probably do not fall much behind the people of any nation, although thirty years ago newspapers were unknown in the country. To-day, as in Western countries, journalistic literature is a potent educator of the nation in politics and in the current affairs of the world. It is interesting to go two or three decades back and to compare our newspapers at that time with those of to-day and to notice what remarkable advance has been made in newspaper publication in Japan in this short space of time.

In April, 1863, Joseph Hico, Senzo Homma and Ginko Kishida started a newspaper at Yokohama. This "pioneer" newspaper was printed on Japanese paper and gave principally accounts of the battles then going on in the country and Dr. Hepburn's tales of foreign lands. In about 1865 the *Bankoku Shimbun* (the International News), a magazine of only twenty-five pages edited by the Rev. Mr. Berry, and issued two or three times a month, dealing exclusively with foreign news, and the *Moshiogusa* edited by Joseph Hico till his departure for America, were published; but owing to the want of modern printing presses, and means of communication they lived but a short time. In October, 1867, there appeared a periodical called the *Seiyo Zasshi* (the Western Magazine) printed by means of the old-fashioned wooden blocks and filled chiefly with scientific subjects. Shortly afterwards this same magazine appeared under the new name of the *Chugai Shimbun,* its first number being published in February, 1866. In the ninth number of the above journal now before us there is a statement that in

[1] From the *Taiyo*, Vol. I, No. 10 (October, 1895).

1865 foreigners first began to publish papers in this country, and that there were then three journals issued, but as they were all under the management of foreigners they could not properly be called Japanese newspapers, and further that seven or eight years prior to that date the *Kaiseijo* (the beginning of the present Imperial University) had undertaken to publish a paper but from a lack of patronage and other circumstances this had not lasted long. The article states that the *Chugai Shimbun* had received such patronage as to have been able to secure 1500 subscribers in the short space of a month and claims that it is thus in reality the first newspaper in its true sense published in the country.

After the Restoration of 1868 newspaper publication received a sudden and remarkable impetus, and in about 1875 as many as over one hundred were issued. The most prominent in those days were the *Nichi-Nichi* (The Daily), the *Yokohama Mainichi* and the *Shimbunzasshi* (News Miscellanies), all of which were printed on Japanese paper and bound (except the *Nichi-Nichi*) in Japanese book form. The *Nichi-Nichi,* now the largest paper in Japan, containing ten pages of reading matter, originally came out in a sheet of not larger than 2 × 1½ ft. and in three columns, and purported to give government notices and the current occurrences of the country and of the world, even not omitting market reports. On the 27th of March, 1872, the following notice was issued by the Financial Department.

"Inasmuch as the three newspapers now published in this country, viz., the *Nichi-Nichi,* the *Shimbunzasshi,* (News Miscellanies) and the *Yokohama Mainichi* (the Yokohama Daily) have done good service in giving to the public news of current events of the country and of the world, henceforth these papers shall be sent daily or every other day to all prefectural offices, so that they may prove serviceable in furthering local interests."

We are indebted to the *Yomiuri* for the following interesting facts regarding the infancy of newspapers in Japan some twenty years ago.

The Japanese newspapers of those days inserted in a conspicuous place the words, "For the Government's Use," in order to gain public confidence. The *Nichi-Nichi* did a stroke of business in printing "For the Cabinet's Use" on its heading, this resulting in many a new subscriber to it.

Now-a-days most of the daily papers are printed in the night-time and delivered to their readers before they are up; but twenty years ago such speedy work was not even dreamt of. Generally the printing was done by noon and the paper of the day did not reach its readers till late in the afternoon. Then, too, newspaper deliverers did not run off unceremoniously after throwing the paper in at the door, but often stepped round to the kitchen to leave the paper and take a cup of tea.

Advertisements are now recognized as being the most lucrative part of a modern newspaper business, but in those days our newspapermen deemed it rather a bother to receive an advertisement and declined to insert one without being applied to a week beforehand and paid for in advance.

A certain newspaper issued in the 7th year of Meiji, 1874, met with such an unexpected success that a lack was felt in the number of delivery boys. To meet this, all the members of the staff were put to delivering. Conspicuous among them was the treasurer who turned out in full *hakama* and *haori* style with two swords, carrying his 200 copies for delivery in his sleeves.

As reporters were not so employed in those days papers often came out with a large space left blank for want of items. A story is told of a reporter of the *Yokohama Mainichi* who happened to notice a festival going on at a temple, and he immediately wrote it up for his paper. But time wanting to put this in type, the members of the staff had to copy it in ink in the blank spaces of the paper. On distribution the readers in Yokohama are said to have been astonished and pleased at getting such a speedy report.

A story is told of Mr. Suehiro Jukyo, the then editor of the *Akebono*, who one day was busily engaged in writing an editorial, hoping to get it done by 4 o'clock p.m. when

he was engaged elsewhere. The clock struck four but he had not finished even half of it. The more nervous he became, the worse could he arrange his thoughts. Finding it impossible he threw his half written manuscript out of the window, and as a result the next day's issue came out with the following apology:

"Yesterday was so windy, as our readers well know, that our manuscript was accidentally blown off somewhere and is not to be found. The time for printing pressing upon us, we were unable to rewrite the article, so the editorial has to be given up for to-day. Any one finding the lost manuscript is earnestly requested to send it to this office."

One can imagine from such facts what the infancy of Japanese journalism was. After years of experience and hardship the Japanese press has reached its present advanced state. The introduction of printing presses of the latest pattern and the employment of numberless reporters and correspondents have made the modern Japanese paper as we see it now. As in other countries, papers in Japan have become the organs of different political parties although many profess to be unbiassed. The *Nichi-Nichi*, the Semi-Official Gazette as it is popularly called, is remarkable for the accuracy of its reports and for its tone of officialism; the *Jiji* is looked upon as the best commercial paper and its business notes are considered particularly valuable; the *Nippon* is the most radical paper in opposition to the present Cabinet, and is the delight of students, while the *Yomiuri* with its happy and wholesome tone, is probably the most popular among all classes. Papers such as the *Miyako, Kaika, Yamato,* etc., make a speciality of novels and society news and are the favorite reading of the fair sex. Turning to periodicals, it is amazing to see the growing number of new publications of one sort or another. In literature, religion, art and politics there is no dearth of reviews. We dare not bore our readers by enumerating the names of these magazines, some of which are issued only four or five times and then die. The *Sun* is at present the

most voluminous magazine published in Japan and comprises leading articles by well-known writers of the country on politics, science, philosophy, religion and art. The *Kokumin-no-tomo* (The Nation's Friend), hold a place as one of the most valuable periodicals for its literary and philosophical writings, while the *Gakugeizasshi* (the Science Review) is highly esteemed as the most instructive, if not popular, scientific magazine. In the field of literature, the *Teikokubungaku* (the Imperial Literature), has a high share of popularity, while in that of religion the *Rikugōzasshi* (Cosmos) stands in the front. A few women's magazines are also published and meet with fair success.

Illustrations and serial novels have become a feature in many of the modern newspapers of Japan. To-day one can scarcely take up a Japanese newspaper without coming across some rough portrait or sketch of noted characters and scenes, and novels with the traditional "To be continued." Illustrations have become the craze, especially since the War. Subscribers are sometimes presented with a beautiful lithograph or a collotype supplement. In fact the number of metropolitan newspapers has become so great that they vie with one another in giving their subscribers the best bonus for their subscription.

## X

### POPULARITY OF ENGLISH LITERATURE IN JAPAN (1895)[1]

Notwithstanding that for the last few years the popular taste for foreign literature has been anything but great, English literature has been studied in this country with unabated zeal, and the present prospects bespeak an ever-increasing interest in its study. It would be difficult to state the influence that English has had on the thought and language of this nation. We do not hesitate in affirming that more than any other language English has effected decided changes, during the past two decades or more, in the mode of thinking of the Japanese. Still more remarkable has been its influence upon the manner of expression and style of writing in this country. Modern Japanese literature, especially journalistic writings teem with expressions and words of Western origin, and in punctuation the aid of interrogation and exclamation points is often called in to aid in intensifying ideas; which the reading public appreciate although they have no knowledge at all of English. We often come across articles in a vernacular newspaper or magazine where the expressions are so strange and involved as to seem like a *verbatim* translation from some foreign writing. Johnsonian pomposity and Carlylian vigor are copied in Japanese writings, although often with unsuccessful results. It is, however, possible to transfer the spirit of one language to another of entirely different genius.

We are glad to see that English is coming to be studied in this country not only with a linguistic view but also with a literary one. It is within the memory of us all when so-called students of English in this country were struggling with grammar and dictionary, and were incapable of

[1] From the *Taiyo*, Vol. I, No. 10 (October, 1895)

appreciating the spirit of the language in which Shakespeare, Dickens, Byron and Scott wrote. Works of philosophy, history and science have been studied from early days, but it is only within comparatively recent years that the works of Dickens, Thackeray, Eliot, Henry James, and others have claimed attention. Even yellow-back novels and detective stories have had a popularity, but, owing to their unwholesome moral atmosphere, they are now no longer read. Students who have learned while abroad to relish foreign novels have done much towards introducing to the Japanese readers such works as *David Copperfield, Vanity Fair, Adam Bede* and *Uncle Tom's Cabin.* To-day in schools of this country, *Ivanhoe, Rasselas* and *The Vicar of Wakefield* have superseded Macaulay's *Warren Hastings,* and Mill's *On Liberty,* which were invariably used as text-books some eight or nine years ago. In the study of English literature works of fiction certainly answer a better purpose than philosophical and political writings, so that we hail with no little satisfaction the introduction of this kind of literature into our educational system.

With a little modification, the plots of English novels are often adopted in Japanese fiction; indeed some works are veritable foreign novels in a Japanese garb, and these meet with great public favor at present.

Japanese seem never to fail to enjoy the sublimity of the grand utterances of British and American orators, but many of them have yet to learn the beauty of simple everyday English; most of all, the inimitable wit and humor, so rich in English literature, are apparently beyond the appreciation of the majority of Japanese readers of English. The drolleries of Micawber, Fitz-Boodle, or Mrs. Poyser are liable to lose significance in the matter-of-fact mind of the Japanese.

Compared with English prose, poetry seems but little read in this country. Few read Byron, Browning, Burns or Tennyson with relish; this probably is owing to the difficulty

of the phraseology employed. Yet it would be hard to deny that even Japanese poetry of modern school has been affected by Western style, and we think that a fuller appreciation of English poetry is simply a question of time.

## XI

### THE LATE PRINCE KITASHIRAKAWA (1895)[1]

Japan has been again fated to put on mourning for the loss of an Imperial Prince, the late H. I. H. Lieutenant-general Prince Kitashirakawa having now also passed away. We can but attempt a few lines in his memory as his whole life itself is a better panegyric than volumes of eulogistic writings could be. During the turbulent period of the Meiji Revolution, in his younger days, the late Prince experienced great vicissitudes in life and rendered invaluable service in bringing about the present civilization of the country, so that when the too-well-founded report of his critical state of health reached Japan, the people at once became very apprehensive lest the worst might happen. The official announcement of his death on the 5th *ultimo*, though not altogether unlooked for, came like a death-blow to the whole nation, not only for his own sake but also for the sake of the country to which his usefulness for years to come was looked forward to. Generous and sympathetic, as the result of the years of hard life he has passed through, and patriotic and brave—characteristic of his whole noble life, —the late Prince was endowed with all the essential qualifications of an ideal general. While in the field, he cheerfully shared sufferings and privations with the common soldiers, and left nothing undone to raise their martial ardor. Indeed in an address he once inspired them with the words: "Nothing remarkable can be accomplished in this campaign, unless one or two members of the Imperial Family sacrifice their lives for the cause of the country."

His late Imperial Highness Prince Kitashirakawa was born on Feb. 16th, 1846, being the ninth son of Prince

[1] From the *Taiyo*, Vol. I, No. 11 (November, 1895).

Fushimi. In his early days he was known as Prince Mitsu. At two years of age he was adopted by the Emperor Jinko, and eleven years afterwards he entered the priesthood as was often done by Princes in those days, and led a monastic life at Kanyeiji in Uyeno till 1867.

The Tokugawa government made arbitrary use of the Prince's name and caused many Lords in the Northern Provinces to take up arms against the Imperial cause. Remnants of the Tokugawa party fled to Uyeno, after their defeat, under the pretence of protecting the burial places of the Shoguns, and a fierce battle ensued there. The Prince had just finished his morning prayers when the battle began in earnest, and being informed of the approaching danger he was persuaded to seek temporary shelter in the rear of his monastery, where he made preparations to escape. Disguised in a black robe and followed by three priests, he managed to escape and after some perils got to Sendai, whence he was brought back to Tokyo. He was then sent to Kyoto, where he stayed till 1870, when again he returned to this city.

In Oct. 1870 he went to Germany where, besides his other studies, he paid special attention to military strategy and tactics. He returned to Japan in 1877 and since that time promotion after promotion was conferred on him until in 1892 he became Lieutenant-general and Commander of the Sixth Division, and afterwards of the Fourth. In January this year he was transferred to the Command of the Imperial Guards—the office hitherto occupied by H. I. H. General Prince Komatsu. The Prince left Tokyo on March 25th for China, but meanwhile peace had been restored and no opportunity was offered him of exercising his command or showing the capability of his soldiers, until the disturbance in Formosa called for his service. During this campaign there was no hardship the late Prince did not share in and no privation that he did not equally suffer with his men and this noble example redoubled their zeal to serve their country. Five months were occupied in taking Keelung, Taipeh, Shing-Chiku and other important places,

when unfortunately the Prince contracted his fatal malady; but Providence spared his life long enough so that he could hear of the fall of Tainan, at which glad news he is said to have shouted "Banzai" despite his stricken state.

Every mark of honor and distinction was bestowed on the Prince, previous to his death, the Grand Cordon of the Order of the Chrysanthemum and the Medal of the Golden Falcon, and the Third Order for Exploit in the Field being conferred on him.

Not only in arms has the late Prince made his name renowned, but also in the field of literature and art has his zeal equally manifested itself. Among the institutions in which he interested himself and of which he was patron, are the German Language Association, the Tokyo Geographical Society, and the Fine Arts Society.

A fitting memorial of the late Prince is, as the *Nichi-Nichi* well expresses, "the final pacification of Formosa."

## XII

### THE POOR OF JAPAN (1895)[1]

Although millionaires cannot be counted by scores in this country as in Europe and America, yet Japan is comparatively free from the sight of abject poverty, such as may be witnessed there. Horrid scenes of cruelty and debauchery often met with among the poor classes of the West are comparatively unknown in this country. In the darkest corner of this city one would seek in vain for degraded mortals, stripped so entirely of conscience and traits of humanity as to be almost beyond the reach of salvation. The poor are poor, as a matter of course, but poverty here has not the "finish" of that of the European pauper whose life can only be pictured in the blackest color. A glimpse of the pauper street of Tokyo does not reveal anything like the "Submerged Tenth," or suggest an idea of a rabbit warren. No doubt life is unadorned and as hard a fact to our paupers as to those of the West, yet in their own sphere they seem to enjoy existence. Their wives and children are not always parasites, but often the providers of the family. Thousands of poor women and children earn money by rolling cigarettes, pasting match-boxes or sewing underwears, thus contributing even a few cents towards making both ends meet and in giving, if possible, some extra comfort to the lord of the family. Most touching exhibitions of filial love and of the better side of humanity are often met with in the poor quarters of the city. Struggling with vicissitudes consequent upon poverty, they still manifest no small sense of patriotism. In the late Japan-China War poverty did not prevent them from doing something within their power for the country; some contributing labor and

[1] From the *Taiyo*, Vol. I, No. 11 (November, 1895).

others a part of their hard-earned wages towards the War Fund. The poor here are peaceful and law-abiding people, there having been no noticeable instance in the whole history of this nation, of a riot caused by paupers. The easy means of getting a livelihood coupled with a sense of resignation to the inevitable, may be the cause of this happy result. Thus circumstanced, the government has never had any serious trouble with the poor classes of the realm. The Salvation Army has lately arrived in this country, and has been holding meetings with what success we do not yet know; but it remains to be seen whether those people will go to work right among the slums of the city, or turn out to be only a kind of teachers for poor students, who would find them a rare means for acquiring English free of tuition, just as many of them have hitherto looked upon the missionaries.

## XIII

### THE JAPANESE IN HAWAII (1895)[1]

According to the last Consular Report from Hawaii Japanese emigrants to that island exceed those from any other country. About 22,209 Japanese are in the islands, of whom 13,884 are working on the sugar plantations, the rest keeping stores or being engaged in service. The wages of laborers on sugar plantations range from $10 to $14 a month, contract laborers being generally paid $12.50 or $13 monthly. Lodging and fuel are supplied *gratis* by their employers, so that except for board, clothes and incidental expenses there is not much occasion for these laborers to spend money. Their diet being almost the same as in Japan, the boarding expense does not cost much over $4 or $5; and for clothes and incidental expenses $6 or $9 are amply sufficient, so that a prudent laborer may easily save at least $3 or $4 a month. Ten hours a day is the stipulated time for work in the field, and in the factory twelve, extra work over thirty minutes beyond the stipulated hours being paid for accordingly. Among the Japanese laborers are some who have learned, during their sojourn in the island, enough English and Hawaiian to be able to converse fluently in these languages.

Of late years the Japanese seem to have been rapidly opening new shops in Hawaii, as the following figures, showing the assessed values of commodities exported to that country from Japan, indicate:

| | |
|---|---|
| 1891 ..... | $ 60,563.41 |
| 1892 ..... | $ 60,003.87 |
| 1893 ..... | $139,438.84 |
| 1894 ..... | $183,867.51 |

[1] From the *Taiyo*, Vol. I, No. 11 (November, 1895).

Until about 1892 the imports from Japan consisted almost exclusively of ornamental goods and fancy articles, which were sold in Honolulu, but since then Japanese shops have been opened in all plantation districts to supply necessaries to the laborers. At present every locality having over 300 Japanese has a store kept by a Japanese. Chinese traders are everywhere to be found in the island, and until three or four years ago they had the monopoly of trade. They are now, however, gradually giving the proprietors—keep stores and do not allow others to set up rival stores. Of course, free laborers are not forced to buy from their employers, but convenience often leads them to patronize them.

The labor question in Hawaii is to be considered from two standpoints—economical and political;—the former concerns principally those interested in the sugar business, and has to do with cheap labor; while the latter concerns politicians who favor the annexation of the island by the United States of America. The advocates of cheap labor affirm that a large number of laborers is needed for the cultivation of sugar, over 20,000 being employed at present. On the expiration of their term of service or from other circumstances, thousands annually leave the islands; hence some measures must be taken to make up for the deficiency, especially as the prospective coffee cultivation will also call for a large number of hands. The obtaining of cheap labor from the East should not be stopped. The price of sugar being low at present and the coffee industry being still in a state of infancy, should contract labor be put a stop to, the future of the sugar business will be placed on a precarious footing. Judging from the past experience, the Japanese have proved the best workmen. Europeans require more travelling expenses and higher wages, and at the same time do not excel the Japanese laborer, except perhaps in muscular strength. The Chinese laborer being unreliable, Japanese labor is the only resource left.

From the political point of view it is claimed that unless Hawaii be placed under the Star-Spangled Banner further

political security is hopeless. The presence of laborers from the East stands in the way of realizing this object; hence their introduction should be discouraged. The Japanese are about to outrival all competitors, and unless provisions be now made to check their further increase their influence will grow to the extent of overshadowing all others. They do not come to the islands to live, but, like the Chinese, simply to make money.

How the question will finally be settled is to be seen. At present the outlook points to the ascendancy of the anti-foreign labor faction.

## XIV

### ENGLISH IN MIDDLE SCHOOLS (1896)[1]

The successful termination of the war has given an impetus to industrial and commercial enterprises to an extent hitherto unprecedented in the annals of this country. It is not too much to expect that in the next ten years the material progress of Japan will completely throw into the shade her no inconsiderable achievement in the past thirty years. She has come forth victorious from the storm of the battlefield, only to be plunged into a mightier conflict—the struggle for supremacy in the field of commerce. Not the least of her weapons in this species of warfare is the knowledge of European languages—especially English, the intellectual currency of the commercial world.

It is to the teaching of this subject in our Middle Schools that I would call the attention of our educationalists, for it is there that the foundation is laid of all subsequent acquisitions in that line. Again many a boy has to quit school-going entirely when he passes out of his teens, and takes to a life behind the counter, or otherwise shifts for himself. What help would a practical knowledge of English be to such a one at such a juncture? What openings, what opportunities for him in the manifold spheres of life, which are daily multiplying as the relation of Japan with the outside world becomes wider and more intimate? That the actual result attained in our Middle Schools falls far short of the mark is, to the great regret of those of us who are in the very line of work, but too evident. This is why I take up this comparatively narrow subject, indifferent to the general reader, and try to suggest what may be the causes of this failure and how it may be avoided. Granting the

[1] From the *Taiyo*, Vol. II, No. 4 (February, 1896).

absolute difficulties which the Japanese mind encounters in trying to master the English language, the two causes which aggravate the matter and make the present result so far from satisfactory are, first, the erroneous notion of what kind of English should be attained in Middle Schools, leading to the setting up of an erroneous standard of requirement in higher schools, and secondly, the scarcity of the teachers of the right sort. The other causes I may mention; namely, the overcrowding of boys in one class and the overcrowding of subjects in one academic year. But I shall, for the present, pass these by, grave as they are, for the one involves the question of school economy and the other applies with equal force to the successful prosecution of any other subject.

Now, I believe, the kind of English to be expected of a Middle School graduate is that which enables him to read at sight easy books like Robinson Crusoe, Parley's Universal History, and the like, and to write and speak with tolerable accuracy. If he satisfies this expectation then he has laid for himself a firm foundation, a true source of natural, spontaneous progress in the future. What more need he have, whether he now passes up into a higher school or out into the world? Why then has not this result been hitherto aimed at? Simply because the standard of requirement in higher schools, which has everything to do with the character of teaching in the lower, has never been thoroughly based on this practical knowledge. It may be because the importance of such a knowledge was never felt before as it is to-day, or because the teachers themselves were not equally at home in that line. Whichever of these reasons weighed heavier in the balance I know not, but I remember the time when in the Higher Middle School the entrance examination in "English into Japanese" contained regular "breaknecks," such that when the papers of the candidates came in we examiners had to hold regular discussions over them as to the proper interpretation of the passages! But that was ages ago. Better days have come. The authorities, too, have had their eyes opened to the folly

of pursuing this course. The general tendencies are in the right direction; but I still regret to say the change is not radical enough. As long as difficult text-books are used in higher and special schools, no matter howsoever wide the gate may be, if the way is strait, the tendency to give undue weight to translation in the lower schools, at the expense of the other branches, will not be checked.

So much for what is to be laid at the door of higher schools. Now, when we turn to Middle Schools we find a certain fact, apart from the scarcity of efficient teachers, which explains why this fallacious and unnatural mode of teaching has been perpetuated. In studying Chinese and even Sino-Japanese the genius of the languages necessitates the separation of the mere exercise of Reading from Meaning. This produces a bad habit in the mind of regarding the sound separate from the sense, and panders to the taste, so natural to the young, for high-sounding, unintelligible language. At the same time, it engenders a distaste for all drill over simpler forms; so that few teachers will have either courage or tact enough to persist in mentally turning a deaf ear to this unhealthy craving for something to puzzle and ponder over, after the parrot-like Reading is gone through. What has been said holds equally true with reference to Composition, the natural language of every day having to be converted into a form intended for the eye. Nothing is more natural than that the influence of all this should have told on the plan hitherto adopted in teaching English. One hour was set apart for mere Reading, another for Translation, a third for Composition, a fourth for Conversation, and so on. This is what obtains in nearly every Middle School in the country at the present time. A boy does not know what he is reading or what is being dictated to him, because he is not translating! But are not all these processes closely interdependent? Should a boy be made to pass from a Reading teacher to a Translation teacher, and then to a Conversation teacher? No, one teacher should have the charge of the whole class in all these subjects, or rather in the one subject of English.

This brings me to my second topic—the scarcity of the right kind of teachers. Nothing would induce me to throw discredit on the noble body of English teachers in our Middle Schools, save my enthusiasm and earnest desire to improve the profession. I have had rare opportunities for observing the ability of our English teachers in repeatedly sitting on the Committee of Examiners for the Teacher's Certificate. A large number of candidates consists of non-certificated teachers, whose weakest point is the woeful lack of what we may term the practical knowledge of English—the trained eye, the ear and the tongue. In proof of this statement let me relate what I once tried by way of experiment. A dictation of a hundred words, taken at random from Swinton's *History*, was given to sixty-five applicants; and the results showed the average number of mistakes to be 12 and the maximum 68. The same piece was dictated to a class of nearly equal number in the Higher Commercial School, and the results showed the average number of mistakes to be 7, the maximum being 17. Is not the vocation of a Middle School teacher honorable or lucrative enough to make it worth while fitting oneself for it in greater earnest? I am told that in Germany a candidate for a Middle School teacher's position must have studied Philology at one of the Universities and have, moreover, spent a year or two in the country where the language he intends to teach is spoken, provided it is a living one; and even then has to pass a thorough examination. In Japan those who have pursued a similar course in the Imperial University can be counted on the fingers of one hand! What is then to be done? Where shall we look as to the source of future improvement? Shall we look to the Higher Normal School where a precious few are being trained for this purpose? Shall we look to the new Foreign Language School, which is about to be established under government auspices? No. Better, far better than all this, is to stir up those who are already "in the harness" to the realizing sense of the importance of practical English, that they may set themselves about for their more symmetrical development. They

have already a good foundation in knowledge and experience to build up on. Then, if, even after the teachers have received their certificates, they were to be examined, say, once in two or three years, by persons sent round for the purpose, just as the councillors of the *Mombusho* are annually despatched on a tour of inspection, and their subsequent promotion made to depend on the result, it would be the greatest incentive towards elevating the professional standard. The reason why I recommend the examination on the spot, so to speak, is because the best possible kind of such an examination would be that in connection with and through the pupils. The quality of the teaching is best judged by the fruit.

Let me now indicate what principle our teacher should hold to in seeking to secure the best results with his class, since it is the same principle on which alone he can work for his own improvement.

Sauveur, Ollendorf, Prendergast and others, each claims for his "system" ability to accomplish wonders in a miraculously short period of time. But they are dealing with grown-up persons, and not with schoolboys, who have not yet a perfect command of the Will, whose attention is divided over a dozen subjects or more, and who are, moreover, rarely troubled with overfondness for study. Our teacher should, therefore, be satisfied, if, not in six weeks or six months but in so many years, he should succeed in turning out a class with a fair amount of the practical knowledge of English.

The masters of linguistic teaching above referred to, though differing in their systems, all agree in laying stress on the thoroughness of the elementary drill, in progressing very gradually from the simple to the complex. This is one of the points which cannot be insisted upon too much, especially in young and inexperienced teachers. The temptation is often very strong to dumbfound and subdue; in other words, to appear "great." He will then select as text-books something which his pupils find themselves unable to study with interest; he will read his text with a lightning speed, with an utter disregard of accent, emphasis, inflec-

tion or pause. With simple text-books, like the *Mombusho Conversational Readers,* or Mr. Sakiyama's excellent little book for beginners, called *Eigo Kyōjusho,* an ingenious teacher will devise all sorts of ways to drill his pupils in pronunciation, reading, writing, speaking, etc. He will make discoveries which will suggest further devices. He will, for instance, find that when the spelling does not puzzle the eye, the tongue is far more flexible than when it does, showing the importance of mere imitation in teaching Pronunciation. He will find that his pupils invariably throw the accent too far back in the word; which is, no doubt, one of the chief reasons why the pronunciation of French is said to come so easy to the Japanese.

While this elementary drill is being gone through in the first year or two the teacher should constantly keep in mind that one of the ultimate ends aimed at is the cultivation of the habit of Direct Reading. At first from text-books and gradually from other books, passages should be read to the class, and their ability to grasp the meaning tested by requiring them to give the gist, at first, in Japanese and, little by little, in English. This practice is superior to Conversation carried on generally on random topics, because in the latter the attention of only a few is apt to be engaged. The part played by the pupils in this exercise is like paraphrasing, without the too frequent temptation to follow the phraseology of the text before their eyes.

Now, in this plan of teaching it goes without saying that placing difficult text-books in the hands of the pupils is out of the question. As they advance from the elementary stage, easy histories, biographies, books of travel, etc., books which they can read with interest, should be made the means of their progress in Conversation, Composition and Direct Reading. The real mastery of idiomatic English can be attained only by this method, and not by tussling with a dictionary. The vocabulary which a student acquires by this natural method of cultivating the habit of direct reading is truly his own. Thoughts and their symbols are one in

his mind. When he has reached this stage then he may read poetry with advantage. I have mentioned nothing so far about Grammar. In the natural method above recommended regular grammar study has no place as such. The student is expected to speak and write grammatically by habit and imitation, the teacher imparting to him such grammatical knowledge throughout the course as he sees fit.[1]

[1] In connection with the argument set forth in this article, it may be interesting to note the following observations found in one of Naibu Kanda's note-books during his stay in Germany in 1900-1901:—

(1) The Principal Features of the New Teaching:

1. Purely oral teaching at the beginning.
2. The use of the foreign tongue, as much as possible, from the beginning and throughout.
3. The absolute or partial exclusion of translation from the native into the foreign tongue, except in the higher classes.
4. The reduction to a minimum of translation from the foreign tongue into the mother tongue.
5. The extensive use of pictures in the younger classes, and generally as concrete a way of putting things as possible.
6. The extensive teaching of *Realien*, i.e. the life, customs and institutions, geography, history and literature of the foreign nation.
7. Constant conversations on the reading-book, either in the form of preparation, or, more frequently, by way of revisal.
8. The use of the reading-book as material for learning grammar inductively.

(2) The Preparation of a Modern Language Teacher in Germany:

Three years at a *Vorschule* or *Volkschule*, nine years at a *Gymnasium*, *Realgymnasium* or *Oberrealschule*, three or four years at a University, generally at two or three different Universities, one or more years' residence abroad, which may or may not form part of the regular course of study, a *Seminarjahr*, a *Probejahr*, and if that can be considered part of the equipment of a teacher, a year's military service.

## XV

### "AGITATED JAPAN" (1896)[1]

This little work is a compilation based on Mr. Shimada Saburo's *Kaikoku Shimatsu* by Mr. Henry Satoh, revised by Dr. Wm. E. Griffis. The book itself is a better tribute to the life and doings of the great man whose biography it is, than anything we can say. A tasteful little volume in light silk binding, its hundred and fifty pages handsomely printed on splendid paper would do credit to a Harper's or an Appleton's. Its language has the naturalness of an original. Its style is both clear and forcible; and even making room for "some slight corrections of idiom and the consecution of tenses" by the reviser, we cannot deny the whole speaks well for the scholarship of the translator, who is described by Col. Cockerill in the Preface as "a splendid type of the progressive Japanese." As for the historian himself no finer compliments could be paid him than in the words of Dr. Griffis in the Introduction: "As Cromwell had his Carlyle, so has Ii had his Shimada." Thus the historian, the translator and finally the material make-up of the book itself are all products of modern Japan, whose long-closed gates it was the mission of Ii Kamon-no-Kami to unbar to the light of western civilization.

The narrative is free from any undue ardor, so ill calculated to remove deep-rooted prejudices from the popular mind. It has a tone of sincerity and faithfulness to facts, which at once recommends itself to the impartial reader. In the words of Dr. Griffis,—"Cleansed from insult and stain, we now behold a sincere patriot, possessing indeed the human infirmities common to mortals in Old Japan,

[1] From the *Taiyo*, Vol. II, No. 5 (March, 1896).

but who read the the signs of the times and saved his country from India's fate and China's humiliation. Drawing back the bolts from the inside, Ii opened Japan to the civilization of Christendom. He saved his country from bloodshed by aliens, probably also from conquest and dismemberment, by shedding his own."

We quote a few passages bearing upon the cardinal points in the career of the great statesman.

*Pp. 44-46.* "Personally, Naosuke shared with men of his time the feeling of hatred toward foreigners. That which constitutes the main point of difference between him and his contemporaries lies in the fact that he kept his personal feelings entirely separate from the great problem of national interest. It is not only the characteristic of the politicians of Japan at that time, but of those in all ages and countries also, that they seldom draw a distinct line of separation between personal feelings and national interest. He who can do so, certainly deserves the name of a great statesman.

"When Naosuke opened a conference with his followers before preparing his answer to the Shogunate, it was found that all of them except Nakagawa were for exclusion. In opposition to the united opinion of his numerous followers, Naosuke saw truth in what Nakagawa said, and with his help he prepared the documents to be sent to Yedo. This paper offers important proof of his advanced views even before he became *Tairo*.

"The adoption of Nakagawa's view against the so-called majority, goes to prove both the strong will of Naosuke, and his clear insight into the future of his country."

*Pp. 60-61.* "Thus the great question of making treaties with foreign nations had reached the climax of difficulty. None but a master-mind could solve this problem; while the other, that of the appointment of the Shogun's heir, had also reached a crisis which allowed of no delay.

"The Shogun now made up his mind. On the 22nd day of the 4th month of the same year, June 4, two days after

the return of Hotta from Kyoto, a private messenger was sent to the Yedo mansion of Baron Ii. The Shogun's wish was that the lord of Hikone should be *Tairo*.

"On the following day the subject of this biography was publicly installed into that high and responsible position, next only to that of the Shogun himself. Ii was virtually master of the situation."

*Pp. 68-73.* "Just at this unfortunate juncture, an express message reached Yedo, that two American men-of-war had come to Shimoda, and that one of them proceeded up the Bay of Yedo as far as Koshiba. This was on the 13th day of the month (July 24, 1858). On the 16th day, (July 27,) another message came reporting an arrival of Russian warships, and saying also that they were soon to be followed by English and French squadrons which had been victorious in their war in China.

"The Yedo government sent Governor Inouye and Overseer Iwase to hold conference at Kanagawa with Mr. Harris, the United States Consul-General at Shimoda. In this conference Mr. Harris pointed out the impossibility of exclusion, and the danger attending adherence to the traditional policy. The conference was closed by a request for speedy settlement of the treaty negotiation then under way. Assurances were given by the American representative of a friendly intervention in Japan's future intercourse with other powers of the West whereby she might obtain favorable terms with European nations.

"The two commissioners returned to Yedo on the 19th day (July 30) to report the result of their interview with the representative of the United States. The Shogunate now assembled its official advisers to discuss the great question which had been pending for several years. At this meeting they were all of opinion that the question had assumed such a form that only speedy settlement could save the nation from irreparable harm. Therefore, it would not only be better, but absolutely necessary, to act in the matter at once.

"Here was the decisive moment not only in the history of the Tokugawa Shogunate, but of great Japan itself.

"Shall Naosuke, by virtue of the power vested in him, decide the question before obtaining a formal sanction of the Imperial Cabinet? The unsuccessful mission of Baron Hotta to the Imperial city was too recent an event to be forgotten by anybody. The renewed presentation of the same question would not only involve delays, but would surely meet with the same fate as on the former occasion. Naosuke believed that investment with the power of government carried with it the right to meet emergencies according to the judgment of the person so invested. He also knew that the national safety and dignity were involved in this question. He therefore decided to assume the entire responsibility.

"No sooner was the decision made than he immediately dispatched Inouye and Iwase to Kanagawa, authorizing them to sign the provisional treaty which has since been called the Temporary Kanagawa Treaty.

"On the 21st day of the same month (August 1st), Prince Rekko wrote a letter to the *Tairo* Naosuke, stating his anxiety as to the conduct of the Shogunate on the question of foreign intercourse. He also clearly stated the inadvisability of taking the decisive step of signing the treaty before the Imperial sanction was received. He advised that the act of the Shogunate be limited to what was unavoidable and then to dispatch either the *Tairo* or some of the Senators as a messenger to Kyoto to lay the matter before the Throne. Among other things he again clearly expressed his disapproval of permitting residence on the soil to the ministers of foreign nations or of allowing their nationals to trade."

*Pp. 78-85.* "The moment the conclusion of the Temporary Treaty was made public, the exclusion party began to show an increased vehemence in their opposition. Baron Matsudaira of Echizen called on the *Tairo* Naosuke in his mansion and a long discussion took place, but before coming

to any conclusion, the latter had to excuse himself, much to the former's dissatisfaction, for the hour came for him to go to the Court.

"This was on the 24th day (Aug. 4). On the same day, the Senior and Junior Princes of Mito, together with Prince of Owari, suddenly presented themselves to the Castle or the Shogun's Court. Baron Matsudaira of Echizen, hearing of this sudden visit of the three Princes also followed them to the castle.

"This sudden visit of the three Princes was wholly contrary to the rule and usage of the times. The officers of the Court were naturally taken by surprise and when the matter was brought before the Cabinet the Senator Baron Manabe said to the *Tairo* that the meaning of the sudden appearance of the three Princes was more than clear. The person whom they looked upon as the principal opponent being the *Tairo*, it would be better for the Senators to see the visitors without Naosuke, lest his presence should involve the matter in a serious consequence.

"Naosuke replied that his failure to see them, the Princes of Mito and Owari, would be taken for timidity, and that the official dignity of the *Tairo* required him not to avoid this meeting.

"The three Princes, two of Mito and one of Owari, were admitted to the Hall of Audience where high dignitaries alone are permitted to come. The lord of Echizen remained in an ante-room near by. Now took place one of the great events in the history of Ansei era (1854-1859). A rumor flew fast and wide that the Princes of Mito and Owari had suddenly appeared at the castle to convince Naosuke of his great mistake and to require him to commit *seppuku* for his conduct.

"The leaders of the two rival parties having met face to face, nothing short of a hot discussion could be expected.

"The debate was opened with the question of foreign intercourse. Prince Rekko blamed Naosuke for concluding the American treaty before the Imperial sanction had been

received. But when the *Tairo* explained the irrepressible tendencies of the times and professed his confidence of meeting with Imperial approval under the circumstances, this subject could not be pressed any further.

"The three Princes then began to show the need of the times for a full-grown able prince for the Shogun's heir. They said that none would be better qualified than Prince Hitotsubashi. To this, Naosuke simply replied that the right of appointing the Heir Apparent rested solely with the Shogun, and this rule left no room for any of his relations or of subjects to say aught against what he had appointed. He also stated that the matter of heirship having been already settled, and being ready for formal announcement on the following day (25th), it would be improper now to further discuss that affair.

"Prince Rekko thereupon advised the *Tairo* to withhold the announcement of heirship for a time and thus manifest a proper sense of respect and deference toward the Imperial Cabinet, especially after the conduct of the Shogunate in concluding the American treaty before obtaining the Emperor's order.

"Naosuke's reply was that he had perfect confidence that the matter would meet with the Emperor's approval, and that the long vacancy of the Shogun's heirship being against the Imperial will, he could not follow the advice of the Prince.

"The last subject which Prince Rekko brought up was his advice to appoint the Baron of Echizen to the office of the *Tairo*, to which Naosuke replied that in this question he was entirely powerless.

"Whatever enmity might have lurked in the breast of those men present at this interview, the gathering was brought to a peaceful close.

"The double problem which had so long agitated the whole country found complete solution at the hand of the *Tairo* Naosuke, but the feelings of enmity and opposition created by his acts suffered no abatement."

To cut the long story short, the alienation between the *Tairo* Naosuke and the Opposition Party, with the Prince of Mito at its head, had reached such a height that the tragic end of the great statesman at the hands of *ronins* of the Mito clan was no more than a logical conclusion.

When we read the story of those days of early foreign intercourse, removed from us by a brief span of a single generation, it all seems like a dream. We cannot help looking back with a touch of complacency at the rapid strides Japan has taken in the path of progress in so short a time. At the same time it furnishes us with a just criterion whereby to judge the statesmanship of those of our worthies who now steer the same ship of state.

## XVI

### EXAMINATION FOR TEACHER'S LICENSE (1896) [1]

The Ninth Annual Examination for Teacher's License has just taken place. The number of candidates this year was, on the whole, considerably above that of preceding years, owing no doubt to the fact that as one of the most salutary of post-bellum movements general interest taken in education throughout the country has caused an increased demand for middle school teachers.

I propose to describe here how the examination in one of the various subjects, namely, in English, was conducted. The committee consisting of Prof. Yatabe, Prof. Kojima and myself met just a week before the day appointed for the first examination, which was to be a written one, selected our questions with due care, both for English into Japanese and Japanese into English translation, and sent them to the Education Department to have them printed. A piece for Dictation was also decided upon from the *Japan Mail* of the 2nd of May. The questions for the translation from English into Japanese were selected from such sources as are pretty well known to the English reading public here, as will be seen below:

1. There are many things from which I might have derived good, by which I have not profited, I dare say, Christmas among the rest.—*Dickens' Christmas Carol.*

2. This good fortune, when I reflect on it (which is frequently the case), has induced me sometimes to say, that if it were left to my choice, I should have no objection to go over the same life from its

[1] From the *Taiyo*, Vol II, No. 13 (June, 1896).

beginning to the end; requesting only the advantage authors have of correcting in a second edition the faults of the first.—*Franklin's Autobiography.*

3. Indeed, I never heard or saw the introductory words, "without vanity I may say," etc., but some vain thing immediately follows.—*Ibid.*

4. The modern Prussians, like the ancient Greeks, understand the value of military drill, and make every man serve his time in the army; but we rush prematurely into the shop, and our citizenship and our manhood suffer accordingly.—*Blackie's Self-Culture.*

5. But speaking generally, the two great parties are now as wide as the poles apart, and however strong may be Marquis Ito's propensity to compromise, he cannot have deliberately conceived the hopeless project of bringing the two into the same camp.—*The Japan Mail.*

I can not very well introduce into these English columns the questions for the translation from Japanese into English; but I will insert instead my own rendering of them, to show the reader how simple they were, or hard for that matter.

1. In the early stages of social development artists were generally held in light esteem by society. Not that they were less appreciated then than now; but in those days they were merely patronized for the sake of pleasure and not in the least regarded with high esteem.

2. Who knoweth not the true knoweth not the false from it; he first understandeth Life who holdeth communion with Nature.

3. The sage of Mita used often to say that if there were any person who could well manage his kitchen for him he would recommend him to a post in the

government at the salary of 250 yen. These are, indeed, the words of a wise man. He who can well manage the domestic concerns of one family will also be able to administer the economic affairs of a nation.

4. Up to that time I had not opened my eyes. I then found myself unbound and laid flat on my back.

5. No matter if the livelihood is merely just above want; if there is yet no sickness in the family, if the husband labors as a husband should and the wife attends to the duties of a wife, there is happiness enough.

The committee had been informed that there were 96 male and 4 female candidates. So, when the appointed day—May 8th—came and we went up into the upper storey of the *Shubunkwan* of the Education Department, the dread instruments of torture in hand, we expected to see a goodly number, nearly filling the spacious hall. But lo! the number had dwindled down, no one knew when, to only 64. This apparent unsteadiness of purpose is easily explained by the fact that candidates often apply for examination in several subjects, so that, in case they make a failure in one, they may fall back on another. The lady candidates were seated across the little aisle and near the windows on the south side, and the male occupied the body of the room. As I rose to give them directions for the first examination, i. e. in Dictation, I was struck with the number of familiar faces before me—familiar from our mutual experience in the past, not very pleasant for them to recall. I then read the following piece very slowly three times; the first, to be heard merely; the second, to be written, and the third, to be seen that every thing in it is all right.

Japanese Female Education of To-day.—The happy mean seems at last to have been reached in the education of Japanese females. Scarcely more than a decade ago, remarks the Waseda Literary Magazine, female education in Japan wore a lively aspect, being distinguished by features alien to the country and repellent to parents and middle-aged people. Everything savoring of foreign

origin was assiduously encouraged, the coiffures of girls and young ladies were done up after the European fashion, their short, slender bodies were draped in costumes fashioned after Western garments, and from their mouths proceeded a jargon resembling half-assimilated English.

This exercise took about half an hour. The papers being taken up, the candidates were then handed both sets of questions for the written examination, it being left to their option to dispose of the remaining time from 8.30 to 12 o'clock.

I have since been able to try the same piece of Dictation with the various classes at the Higher Commercial School and compare the results with what I obtained at the Teachers' Examination. The average numbers of mistakes in spelling merely were as follows:—

| | | | | | | |
|---|---|---|---|---|---|---|
| The Teacher's Examination.. | | 12.6; | minimum | 1, | maximum | 73. |
| Higher Commercial School ..... | 3rd year | 7.6; | " | 3, | " | 16. |
| | 2nd " | 9.0; | " | 2, | " | 18. |
| | 1st " | 10.0; | " | 3, | " | 25. |
| | Prep. " | 10.5; | " | 2, | " | 20. |

The words most generally misspelt were *decade, literary, alien, repellent, coiffures, assiduously,* and *draped.*

Whether the written examination was too hard or not, —at any rate, the Committee reported, early the next morning, only twenty-six as "passed," and their names were posted up at the Education Department as eligible for the Second, or Oral Examination.

In selecting a passage for this examination the Committee, in order to insure perfect fairness, decided to make the same do for both morning and afternoon. This necessitated, more for form's sake than for anything else, the detention of the whole morning lot until the afternoon one had arrived. The passage selected was from one of De Quincey's Essays, entitled "The Moral and Intellectual Culture," and found in Appleton's V Reader. It runs as follows:—

1. The flight of our human hours, not really more rapid at any one moment than another, yet oftentimes to our feelings seems more rapid; and the flight start-

les us, like guilty things, with a more affecting sense of rapidity, when a distant church-clock strikes in the night time; or when, upon some solemn summer evening, the sun's disk, after settling for a minute with farewell horizontal rays, suddenly drops out of sight.

2. The record of our loss, in such a case, seems to us the first intimation of its possibility; as if we could not be made sensible that the hours were perishable, until it is announced to us that already they have perished. We feel a perplexity of distress, when that which seems to us the cruelest of injuries—a robbery committed upon our dearest possession by the conspiracy of the world outside—seems also as in part a robbery sanctioned by our own collusion.

3. The world, and the customs of the world, never cease to levy taxes upon our time. That is true, and so far the blame is not ours, but the particular degree in which we suffer by this robbery depends much upon the weakness with which we ourselves became parties to the wrong, or the energy with which we resist it. Resisting or not, however, we are doomed to suffer a bitter pang as often as the irrevocable flight of our time is brought home with keenness to our hearts.

Twenty minutes' preparation was allowed each candidate with Webster's Unabridged at hand. He was also required to correct the following erroneous sentences taken from the very papers sent in at the written examination.

1. Unless he who knows the truth well, can not distinguish the fault from it.

2. Except those who know the Truth well, can not judge the faulse.

3. Until this time I have not opened my eyes.

4. The artists were not generally regarded upon in the society, when it was yet in its backward states.
5. Mr. Fukuzawa is used often to speak somebody in such way.

When called up, one by one, before the examining committee each candidate was required to read the whole passage first, and then to translate, but not literally. The words most frequently mispronounced were *rapid, solemn, horizontal, record, perishable, distress, injuries,* the fault lying mostly in misplacing the accent. In translation, by far the most puzzling was the second paragraph. When the grammatical questions, such as, "What does *its* stand for?" "What is the construction of *that* before *which*?" and the like were put, even the best of them gave answers, the absurdity of which would have abashed them in their cooler moments. Then followed a few questions in English to test their conversational, or rather speaking, ability. "Has the rapidity with which time flies been quite recently brought home to you?" "Yes, when I was preparing this lesson, time seems very short." "Can you mention some of the ways in which the world levies taxes upon our time?" "Yes, when a friend come to visit me and I goes to visit him also." "You don't spend much time in making calls, do you?" "Yes, I don't." Eight were "plucked" at this examination, leaving eighteen survivors for the final ordeal. This took place on the 20th ult., the examination lasting from 8 a.m. till 7 p.m. From this single fact the thoroughness of the trial can well be judged. The passage chosen this time was taken from a piece entitled "Rip van Winkle's Recognition" and also found in Appleton's V Reader. It runs as follows:—

(1) The appearance of Rip, with his long, grizzled beard, his rusty fowling piece, his uncouth dress, and an army of women and children at his heels, soon attracted the attention of the tavern politicians. They crowded round him, eying him from head to foot with great curiosity. The orator bustled up to him, and, drawing him partly aside,

inquired "on which side he voted." Rip stared in vacant stupidity. (2) Another short but busy little fellow pulled him by the arm, and, rising on tiptoe, inquired in his ear, "whether he was Federal or Democrat." Rip was equally at a loss to comprehend the question; when a knowing, self-important old gentleman, in a sharp cocked hat, made his way through the crowd, putting them to the right and left with his elbows as he passed, and planting himself before Van Winkle, with one arm akimbo, the other resting on his cane, his keen eyes and sharp hat penetrating, as it were, into his very soul, demanded, in an austere tone, "what brought him to the election with a gun on his shoulder, and a mob at his heels; and whether he meant to breed a riot in the village." "Alas! gentlemen," cried Rip, somewhat dismayed, "I am a poor, quiet man, a native of the place, and a loyal subject of the King—God bless him!"

Each candidate was made to take the teacher's seat on the platform, with a blackboard behind him; while the committee sat where the class would. He was then requested to read and translate as he would before his class, explaining and enlarging as he liked. After that, some such questions as the following were put. "Will you please turn the indirect narration *on which side he voted* into a direct one?" "On which side did you vote?" "Well, then put the next indirect narration *whether he was Federal or Democrat* into a direct one." "Are you Federal or Democrat?" "Then, what about the first sentence?" "Yes, I mistake; on which side *do* you vote?" "Very well, then, treat the last one in the same way—*what brought him to the election with a gun on his shoulder, and a mob at his heels; and whether he meant to breed a riot in the village.*" "Does the word *when* in the 2nd paragraph connect the two clauses of a complex or a compound sentence?" "Why is there no article before *Federal* or *Democrat?*" "In what mood is the word *bless* in *God bless him!*" etc., etc. I have written on forgetting the "flight of time," until I am reminded by the long stroke of the clock that it is time to stop. So, I shall bring this article to a close by mentioning in alphabeical

order the names of successful candidates, nine in number. Male candidates: Messrs. Munetaro Makita, Nobuo Naito, Inataro Nannichi, Taichiro Oku, Teiya Takata, Seiki Wada, and Kantaro Yano. Female candidates: Miss Kita Hasegawa, graduate of the Joshigakuin, and Miss Toshi Miyagawa, graduate of the Kobe Jogakuin and Mt. Holyoke College, Mass., U. S. A.

## XVII

### PASTIMES (1897)[1]

I was recently with a party of students when the most popular game was the well-known one of what I call the "slap-back!" where the fun consisted in a person's pointing to another and shouting the name of still another one, when that one, and not the one pointed to, had to do likewise, and so on; the slightest pause and bewilderment being punished with a slap on the back, often a good pounding. It was noisy and childish, the only redeeming feature being that it was associated with hearty laughter and good feeling. It occurred to me then how poor was the society of our young people in games that are at the same time both quiet and interesting. The games in which young people delight indicate the standard of their culture and refinement. And I venture to say that some of my readers are above the folly of snatching and scratching in the game of *utagaruta*, or the similarly stupid one of *tentori* or the *abasan!*

I am going to introduce to your readers a game, which they may easily try by themselves, and find both interest and benefit in. It is called the game of *anagram*—a name derived from Greek, as many English words are, meaning "to write backwards," i.e. the forming of new words by the transposition of the letters of a word. It may be played by any number of persons, and consists in their selecting some word—the longer the better—and trying to make as many words as possible out of the letters composing it, by taking each successive letter as the initial. To illustrate: take, for example, the word "Constantinople." Each person writes the word at the top of his paper as legibly

[1] From the *Gaikokugogaku-Zasshi* (The Journal for Foreign Language Study). Vol. II, No. 1.

as possible, often separating each letter with a hyphen; thus, *c-o-n-s-t-a-n-t-i-n-o-p-l-e.* Some one in the company holds the watch, and when all are ready he gives the order—"Begin!" Instantly all set to work to scribble down as many words as he can within the allotted time—5 minutes—in some such way as follows: *constant, cost, contain, coast, cool, coop, coal, coin, case, cape, cap, cane, care, cosine,* etc., etc. When the "time is up!" the company read their lists of words in turn, and if one happens to have a word which some of the others have not he gains a point from each of them. The points are summed up and recorded. Then, for another 5 minutes the next letter O is taken as the initial and a similar process gone through, and so on to the letter E. Finally, the total number of points is counted up, and he who has the highest figure is the winner of the game.

Many a pleasant long winter evening was spent at this game in a family circle during my student life in America. Let students try it when they get together, say, of a Saturday evening, during this winter. They will find it both interesting and improving.

Another simple but appropriate pastime for students of language is the *Spelling Match.* The common way of playing this game is to arrange any number of players in 2 rows, one on one side of the room, the other on the other. Then, the judge, standing between the two opposing parties, gives some word to the first person on one side to spell. If he fails to spell it correctly, it is over with him. He sits down; he is out of the game, and his side is weaker than the other by one man. The same word is given to the person on the opposite side. If he fails, too, he is in the same box as the other. But if he spells it all right, then he is safe—at least, until his turn comes round again. Another word is given to the first side, then another to the second, and so on alternately, to the end of the 2 rows, and this is done over and over again. Of the two conflicting sides, the soldiers keep dropping out of the fight, one after another, until only two or three remain standing on each side. Now, the contest has reached its height! The judge brings out

more and more difficult words. At last, the game is finished, when no one remains to challenge the surviving champion of the victorious side.

It is advisable for the judge to have beforehand a list of words, gradually increasing in difficultness of spelling, and suited to the standard of the players.

Still another amusing game will I introduce to your readers. It is the game of *Fish, Flesh, or Fowl.* Here again two opposing sides are arranged in the room. It resembles the "slap-back" game mentioned above, in that it also requires both coolness and quickness of thought, and that it is accompanied with laughter and noise. Let us imagine A is to begin. All of a sudden, he points his finger to B on the opposite side, simultaneously as he shouts out "Fish!" and immediately begins to count out aloud rapidly, *one, two, three, four, five, six, seven,* etc., up to *twenty.* Before A has counted twenty, B must say the name of some fish; and instantly afterwards point to a person on the opposite side, shouting out, and say "Flesh!" counting up as above. "Flesh" must be answered with the name of some animal of course; but half the time the hurry and confusion is so great that names get all mixed up, and one makes such absurd mistakes as to shout out "Whale!" or "Crocodile!" when hunting after the name of some fish!

Sometimes the game is played by choosing only one of the above classifications, say *Fowl.* Then you simply point to a person on the opposite side, after shouting out the name of a fowl, and immediately begin to count, no word like "Fowl!" being wanted as in the above case.

## XVIII

### DEIKI'S PEONY GARDEN (1897)[1]

Book-reading does not go well with this season of the year. Gentle Spring, with her "ethereal mildness," her budding trees and song of the nightingale, tempts even the very book-worm to abandon his favorite occupation. One day a friend and I proposed to make a day's trip to see the oldest peony garden in this neighborhood. A delightful sail of an hour across the bay of Yokosuka brought us to a village, famous in the good old days for its "Eight Scenes," whither pleasure-loving people from far and near used to journey, sandal-shod and with *sake* gourds at their belts, in search of peaceful enjoyment. As we neared our destination a feeling of disappointment came over me. A rugged hill-side, as naked and crumbling as the crater of an extinct volcano, caught my eye, and gave me the impression that the place was anything but picturesque, and that its once far-famed *Kanazawa Hakkei* was but a myth.

"*Sendo,* what is that *areyama,* 'waste hill-sides'?" I asked.

"That's where the *Kaigun* once quarried for stone to build breakwaters with, but the stone used for the foundation gave way after a while. It proved to be too soft, and so they have given up digging any more."

"What a pity!" I exclaimed, for I could not help thinking what beautiful background of evergreen there must have been, instead of this ugly-looking pile of brownish-grey sandstone. The old boatman seemed to read my thoughts.

"Yes," said he, "that hill yonder was once covered with big pine-trees like that solitary one left by the temple near

[1] From the *Taiyo,* Vol. III. No. 9 (May 1897).

the water's edge. There used to be some cherry-trees, too, planted by one of the ancestors of Deiki-san."

"Why, that's just where we are going. Point us out the place when we come up nearer."

As the boatman steered his little craft through the winding neck of the inland sea, the view that opened before our eyes gradually dispelled my illusion. To be sure, here and there a few unpicturesque tile roofs of gentlemen's villas were to be seen. But apart from these eye-sores the place was as innocent of modern innovation, its natural beauties as charming as in the days of the Hōjō Family, when the famous *Kanazawa Bunko* (Library) and the *Hakkei* drew men of letters and lovers of the beautiful in nature from far and near. Its pine-clad hills, its mirror-like inland sea, its peninsula of Nojima, and the Island of Matsushima —all within so small a compass—form an exquisitely charming picture. It is as if Dame Nature had amused herself with miniature landscape gardening. No wonder, thought I, that the ancestor of the Deiki Family should have chosen this spot as the seat of his retirement.

"Now, where are the *botan* flowers, *sendo?*" "Ah, Deikisan, you mean," and he pointed to the very spot I had been gazing at with secret envy for the happy owner of such a splendid country seat. Facing the beautiful inland sea and surrounded by a grove of giant pine trees, there stood the old homestead, with its massive roof of thatch, which has withstood all the blows and shakes of the last 200 years.

We now take leave of our old boatman, 30 sen having sufficed to pay for the delightful sail we have had. On reaching the house of Mr. Nagashima, for that is the real name of the family, we come face to face with an imposing tile-roofed gate in the old style. This opens on to a large, well-swept court, where every autumn the fruit of the harvest is received and inspected as it comes in from the tenants. As we enter the open space, a row of go-downs

stands on the left, and on the right the spacious living apartments of the family. Here we make known the object of our visit, and are presently shown into their garden. A magnificent stretch of peony blossoms of every variety, in all their gorgeous splendor, meets our eyes. As we slowly wind our steps through their midst, trunks as big as our arm and towering above our heads bespeak the great age of these plants.

Directly facing the peony garden there opens a series of spacious guest chambers, with their *jōdan-no-ma*, the raised apartment for the reception of Princes, Lords, and other distinguished guests. It was here that the late Empress Dowager and her ladies-in-waiting sat and admired the colors more gorgeous than those of their robes. Here that the late Prince Arisugawa, himself a great authority on peonies, named some of the rare species he had discovered there. While absorbed in gazing at the flowers the good old lady of the house, whose pleasant face is hospitality itself, welcomes us and invites us to a cup of delicious tea. We admire the flowers, the gold screens and the painting by Hanabusa Itcho, by turns, and walk on further into the grounds. Beyond the lotus pond towers a magnificent row of giant pines, whose lofty branches moan with the breeze, like the sound of a distant train of cars. Beneath the shadow of its overhanging branches stands a pretty little summer house and near it a huge stone slab with an inscription, relating how the ancestors of the present scion of the family had struggled with adverse fortune to make it what it now is—the wealthiest estate in the neighborhood.

I shall translate it, not because it is interesting as the history of a family, but because it is instructive as a record of the triumph of undaunted courage and perseverance.

"Nagashima Yuhaku, son of Dosen, Physician to the Shogun, succeeded his father in the period of Shoho (1644-47), and served as Teacher of Chinese to the Lords of Sakai and Todo. In his later years, through the kindness of his former pupil—Sakai Utanokami, the then lord or Sagami,—

he retired to Kanazawa in the period of Kambun (1661-72). From this patron and pupil he received a present of 200 peony plants. Yuhaku, not wishing to waste his remaining years in idle retirement, conceived the idea of reclaiming land from the inland sea, and carried on the work so successfully that in the 8th year of Kambun (1668) he became possessed of some 8000 *tsubo* of land, and called it after his nom-de-plume, Deiki Shinden, "Deiki's New Rice Field." This was the beginning of the little village which is known by the above name, and whose inhabitants to this day look upon every successive master of the house as a sort of hereditary lord. Dosen also added to his possessions 3000 *tsubo* of salt farm. Everything seemed to progress favorably, when in 1698 a great earthquake destroyed the embankment and reduced the work of years to nothing! The sixth descendant, Danyemon, undertook the task of restoring the lost source of wealth, but he, too, was destined to meet with adversity. No sooner was the work nearly accomplished than in the 6th year of Temmei (1786) a great tidal wave swept everything away. Nothing daunted, he applied himself to the task with redoubled courage. It was at this time that he met with difficulties from another quarter. The government, either from envy or impatience, threatened to confiscate the land he was working on, because the work had not been completed within the stipulated time. Calamity seemed to follow calamity. For, when at last the work showed some signs of progress, two successive tidal waves again visited the place in the 3rd year of Kansei (1791), and 'what was once rice field became sea again.' Under the seventh and the eighth descendants the family was reduced to great poverty, and all thought of recovering the lost land seemed to have been abandoned. The ninth descendant, the grandfather of the present owner, brought up under these straitened circumstances, and fired by the story of the triumphs and defeats of his ancestors, early conceived the plan of carrying out the work begun so many years before. To furnish himself with the means of accomplishing this great undertaking no work seemed too mean for him.

"He bought fish from the village fishermen, manufactured fish-oil and brought it up to Yedo in his own boat; he cut down all the trees and sold them in a similar way for fuel; he cultivated every bit of land he owned, and raised vegetables for the city market.

"For twenty long years he fought with adversity and with the sea. Little by little he rebuilt the embankment, bringing the stone from the mountain on the other side of the inland sea, and working early and late harder than any of his men. In the meantime, he, too, was threatened with the confiscation of his land by the government, and made an object of mingled envy and derision, on the part of his neighbors. His repeated failures in erecting the great flood gate with its massive columns of stone, when much of the work had to be done under water, drew forth the jeers and sneers of all around him. On top of all this, a destructive tidal wave in the 5th year of Kaei (1852) broke the embankment in several places, and the struggle with the fierce element nearly cost him his life. Storms could wash away the embankments of stone, but they dashed in vain against the battlements of his iron will and perseverance. At last his labors were crowned with success, and he lived to the good old age of 83 years, a great landlord, loved and respected by all whom he had benefited by his generosity. In his public capacity he served as superintendent of fifty villages of the Districts of Kuragi, Kamakura and Miura, and contributed generously to schools, temples and other public institutions."

## XIX

### THE *REIFEZEUGNIS* (1900-1901)[1]

The object of this examination is to ascertain, not what knowledge a boy may have of certain subjects at a given moment, but if he has duly profited from the education afforded him by the school, and is "ripe" enough to proceed to the University, or other superior educational institutions, in short, whether at this age he has reached that stage of development requisite for his future performance of the duties of a German citizen. The *Reifezeugnis* is conducted by a commission, which is composed of the Director of the School and those masters who teach in the higher class. The *Reifezeugnis* also serves as a certificate of admission to certain professions and occupations in the Civil Service. The *Reifezeugnis* of the *Gymnasium* admits to all branches of the *Staatsprüfung;* that of the *Realgymnasium* (the semi-classifical school where Latin, but not Greek, is taught) allows a candidate for the higher teaching profession to qualify only in Mathematics, Natural Science and Modern Languages as principal subjects; that of the *Oberrealschule* (the higher Latin-less school) does not admit a candidate to examination in Modern Languages at the *Staatsprüfung.*

[1] From Naibu Kanda's note book used while in Germany.

## XX

### *"IDEOGRAPHIA DELENDA EST!"* (1914)[1]

If I were to pick out any one thing which lies at the bottom of the difference between American and Japanese education, I would point to the Ideographs. Prior to the introduction of Chinese civilization in the 3rd century Japan seems to have had no regular system of writing. Among the earliest specimens of writing extant are those in the famous collection of ancient poems—the *Man-yōshū*, dating back to over a thousand years ago, in which Chinese characters, or ideographs, are used phonetically to spell out Japanese sounds. Thus, from the earliest times Chinese literature, with its wealth of poetry and philosophy, formed the foundation of our culture. It was the backbone of our education until, with the advent of Western civilization a little over half a century ago, our whole educational system was modelled after the pattern of the West, and all the subjects taught in the schools of Europe and America were included in the curriculum of studies. If at that early stage, together with many other salutary reforms, the government had been wise enough to foresee the far-reaching result of substituting Roman letters for the ideographs, they would have conferred a priceless blessing upon all posterity. One Imperial Edict would have settled the question once for all, and added the brightest gem to the glory of the Meiji Era. The golden opportunity is now lost forever, and today every question of national importance must be decided by the popular assembly, and questions of more pressing nature engross the attention of the members. Thus the ideographic letters remain, and all our school text-

[1] From *Japan's Message to America*, edited by Naoichi Masaoka, Tokyo, 1914.

books, excepting those for foreign languages, are written in these forms, the mere acquisition of which is a great tax on the mental energy of the young. The written language of the present day is a mixture of Chinese ideographs and the Japanese syllabic alphabet, called the *kana,* which was invented over a thousand years ago, and is known as Sino-Japanese.

The question naturally arises, why not write the language entirely with the simple Japanese syllabary of forty-eight symbols? That was the contention of the reform movement called the *Kana-no-kai,* which was started some thirty years ago. But the force of custom and usage of a thousand years was too strong for the new movement to make much headway. The conservatives claimed that, as the Japanese language contained so many homonyms introduced from Chinese, the syllabic alphabet was utterly inadequate as a medium for the expression of complicated thought. For one who has mastered the ideographs, to express one's thought in concise and readily understood characters, instead of by spelling out each word with syllabic symbols, has a charm of which the uninitiated can form no idea. Besides, the graceful strokes of the soft and pliable brush, so much more expressive of feeling than the hard point of a steel pen, had raised calligraphy to the rank of an art almost as exquisite as painting itself. Nevertheless, with all that can be said in favor of ideographs, when we realize how much mental energy the young must sacrifice for learning mere signs, thus diverting it from the acquisition of useful knowledge, the conviction that ideographs should have no place in the education of the twentieth century comes home to us with tremendous force. Another reform movement called the *Romaji-kai* was started a little after the other, its object being to substitute the Roman alphabet for the ideographs. As the English language was compulsory in our schools and as the objections against the *Kana-no-kai* were raised by grown-ups who had mastered the ideographs, believing that this reform must begin with the young, the writer published a series of

English readers with exercises for translation from English into Japanese and *vice versa,* using the Roman letter transliteration. That series of English text-books was widely adopted throughout the country, and no doubt did much good in sowing the seed in the right ground. Unlike its less fortunate sister society, the *Romaji-kai* under the present name of *Romaji-Hirome-kai* happily still exists, and with the aid of its organ monthly published in transliterated Japanese is doing its best in slowly but steadily pushing on the work of propaganda. But it is hard to pull against the stream of long usage and popular prejudice, and the blessing which the writer wished to bequeath to his children may not be realized by even his great-grandchildren.

## XXI

## THE SECOND ENGLISH TEACHERS' CONFERENCE (1914)[1]

The Second English Teachers' Conference showed a decided improvement over the First held last year. I came away from the Kyoto Conference feeling that either middle school English teachers were not quite up to the mark or that they were not fairly represented. The Tokyo Conference gave me quite a different impression. Those who read papers or took part in the discussions surprised me with the excellence of their English. If all the rest of them are of a similar quality to those who took active part, we may rest assured that the prospect of English instruction in our secondary schools is very hopeful. I could not, however, hide from myself the fact that there seemed to be a sense of unnaturalness, of the want of directness, of spontaneity, of "scratching the right spot" feeling, which brooded over most of the sessions. That this feeling must have been a general one was clearly brought out in the session held in Japanese, when a member gave vent to his feeling and declared that that was the most profitable session of the whole conference! It is certainly a most excellent idea—this holding of competitive exhibitions, as it were, of English scholarship. It serves an important purpose of keeping up a high standard; but when it comes to the question of discussing the niceties of idiom, grammar, methods of teaching, etc., there is nothing like the mother tongue for the medium. I would suggest that in future more opportunities be given to discuss in Japanese. Perhaps, it may not be a bad plan to have all the papers read in English and all the discussions carried on in Japanese, except, if necessary, for foreign members.

[1]From the *English Teachers' Magazine*, Vol. VII, No. 4 (June, 1914).

One of the most interesting and profitable features was the banquet, with its excellent "table-speeches," presided over by the toast-master, Baron Kikuchi, who introduced each speaker with appropriate remarks. It was a lesson in *Realien*, and I thought that those who were unavoidably kept away on that occasion had lost a rare treat. Another long-to-be-remembered event was Count Okuma's garden party in a snow storm; naturally we did not have the pleasure of having social chats under the trees of his famous garden, but there was sunshine and warmth within doors, for his eloquent words and warm hospitality made us all forget the wretched weather without.

We, teachers of English, ought to congratulate ourselves on having started such an institution as the conference. All honor to its original organizers! May it long prosper and its recurrence each year mark the forward step in the progress of English teaching in Japan!

## XXII

### THE DISTRIBUTION OF OLD COINS (1897)[1]

*The following letter was written by Mr. Fukuzawa to his children in the 11th year of Meiji, on the occasion of the Distribution of Old Coins. Though it is nearly a score of years since it was written, and the incident narrated therein transpired some sixty years ago, it is well worth our perusal.—Jiji-Shimpo.*

Your grandfather, Momosuke, was a *shizoku* of the former Nakatsu clan. At the age of twenty-four his official duties called him to take up his abode in the clan "compound" at Dōjima in Osaka. It was there that his five children were born, myself with the rest; there that he was called away to his long home at the early age of forty-five. Your grandfather early manifested a strong love for literary studies. His natural talent was soon recognized by such men as Nomoto Setsugan and Hoashi Banri, under both of whom he studied. Not only did he thus become known as a writer but he was also highly esteemed for his noble traits of character. He was by nature a man of kind and generous disposition. Upright even to severity in his private life he was liberal and considerate towards others. It is now over forty years since he died, and I regret to say that I have no means of recalling to my memory his personal appearance. But what he said and what he did your grandmother used often to tell us, and I remember them very vividly.

While residing in Osaka your grandfather was very fond of collecting old coins. The current cash in those days was what is now known as *aosen* (bronze cash with a hole in the middle), ninety-six of which, strung together on

[1] Translated by Naibu Kanda and published in the *Gaikokugogaku-Zasshi*, Vol. I, No. 2.

a straw cord, passed for one hundred *mon.* These passed from hand to hand in every-day transactions, and no one ever thought of counting to see whether each cord held more or less than the stated amount. Such was the simple honesty of the people in those days. One day, your grandfather picked out several old coins from a string or two that happened to be near him, and went out forgetting to mention the fact to the people at home. On his return what was his surprise to learn that the money had already been paid to a fish-man that day! The fish-monger, as the luck would have it, was a new one, whom none of his servants knew. All the more was his conscience ill at ease. He called the servant who had bargained with the man, and from his descriptions made a careful note of the man's appearance, his probable age, his features, the kind of clothes he had on, what he carried, etc. He then hired one of the hands belonging to his clan, and ordered him to hunt up a man of that description at Ajikawa and Zakoba, the markets frequented by such fish-mongers.

After two or three days the search, which had seemed all but futile, proved successful, and the right man was brought to the house. The conscientious master explained the whole matter to him, and made good over and above what he had so unwittingly wronged him of, and, with apologies for his thoughtless blunder, sent him off rejoicing on his unexpected good luck.

This incident was known to no one at the time, except to your good grandmother, we children being yet too young to comprehend what it all meant. The great modesty which characterized your grandfather's disposition had led him to keep the matter as quiet as possible. But now that forty long years have rolled by, I feel that no harm can be done by making it public. Besides, I cannot bear to let it pass into oblivion, for it is a story which not only adds lustre to the family escutcheon but deserves to be counted among the gems of instructive anecdotes. When you, my children, have grown up, let this simple record of an event in your grandfather's life be often in your mouths, and as often try to

live it in your dealings with others; ever keeping in mind that it depends upon you alone whether you will prove yourselves worthy of such an ancestor or bring disgrace upon his fair name.

Nor was your grandfather a man whose sole aim and end in life was simple honesty and peaceful competence. He early proved himself a man of affairs, managing at Osaka the complicated finances of his clan, negotiating with the wealthy merchants of the place on the subject of selling rice, of raising loans, of terms, interest, etc., which involved his associating himself on familiar terms, for more than twenty years, with men of sordid and worldly motives. Yet, in the midst of all this he reserved to himself some quiet hours in which to cultivate his literary taste, following the ethical lectures of such men as the Itos, Jinsai and Togai. He excelled in poetry as well as in prose, and enjoyed the intimate friendship of Noda Tekiho. Thus, he was at once a man of affairs, scholar and writer—busy and active in his life, broad and well-balanced in his culture. The incident of the fish-monger is no more than the simple outbursting of your grandfather's genuine sincerity, but it serves to give an insight into his whole character. As I have often told you, it is not enough for a man to make simple honesty his sole aim in life and so bend the whole energy of his mind towards the attainment of this virtue. But the story, such as it is, is well worthy of being treasured up in your hearts as a legacy of him, of whose blood and bone you are. Fortunately for us, the old coins which he took such pleasure in collecting, 87 in number, are still in my possession. No doubt the pieces he picked out of the lot handed to the fish-monger are among them. Through all the years of my student life, of my struggle into life and independence, these precious heirlooms I have always kept about me. As you will one day grow up to play the part of the men and women in the world I have thought to distribute a part of them among you, two sons and four daughters, to be, as it were,

your life-long talismen, and keep the other part, as heretofore, close to my person.

It may not be out of place here to add something more about our family history. Our ancestors belonged to the poor *shizoku* class. So, when I succeeded to my father's estate there was in the family possessions nothing of value, save some hundred volumes of Chinese works, a few manuscripts, paintings and swords. But all these objects were disposed of, one by one, to meet the expenses of my student life. Nothing is left to hand down to you as heirlooms, except these coins. But, after all, are not these the most valuable of all possessions, for no amount of money can buy them? Great, indeed, is the fortune of possessing such an inheritance. Lose it not. Forget not its teaching. Let it be handed down to your children and your children's children. Be the tide of fortune what it may, ever preserve the spirit of noble self-reliance, and may their watchword ever be "Rich in heart though poor in purse."

## XXIII

### AN EXTRACT FROM *KYŪŌ DŌWA* (1897)[1]

*Mōshi no iwaku, jin wa hito no kokoro nari; gi wa hito no michi nari. Sono michi wo sutete yorazu, sono kokoro wo hanatte motomuru koto wo shirazu. Kanashiikana!*

This is what Mencius says in one of his *Analects*. Now, there are various commentaries by learned scholars on the meaning of the word *jin*. But if difficult words were used it would be too hard for women and young people to understand. I will, therefore explain the meaning in simple words, with illustrations.

Many years ago there lived in Kyoto a famous doctor by the name of Imaoji. Now, it happened once that a certain man in a place called Kuramaguchi, wanting to advertise a medicine for *kwakuran* (sun-stroke), asked Dr. Imaoji to write a signboard for him. The doctor complied with his request, and wrote in *kana* on the signboard—"Medicine for *hakuran*." Whereupon the man that had asked him said, "Is not this medicine for *kwakuran?* What possessed you, sir, to write it *hakuran?*" The doctor laughed out and said, "Don't you see, Kuramaguchi lies in the suburbs of Kyoto? The people who pass through the place are woodcutters and simple peasants. If I wrote *kwakuran* it would not be intelligible. Only by writing it *hakuran* does the signboard serve its object. However true a thing may be, if it were not understood it would be useless. If I did write it *hakuran*, so long as the virtue of the medicine is made known thereby, what is the harm of it?"

How true and interesting is the moral of this story! The wisdom of the sages, if clothed in difficult language,

[1] Translated by Naibu Kanda and published in the *Gaikokugogaku-Zasshi*, Vol. I, No. 4.

would be Greek to the ears of women and young people. These ethical talks are not intended for the learned. They are meant to teach the ways of the sages to those busy people who are driven with their daily toil in the shop and in the field. Such being the wish of our Founder, my object is to explain in simple language, with tales and illustrations interspersed, whatsoever stands to reason in the doctrines of Shintoism, Confucianism, and all other "isms." You must not smile if it sounds like talking lightly of serious subjects, for my intention is far otherwise. I simply wish to be understood.

Well now, the word *jin* means freedom from all unreasonableness. This freedom from unreasonableness, said Mencius, is what every man's heart should have. If one possesses such a heart in one's relation to parents, the result would be filial piety; in one's relation to master, it would be faithfulness. So, in one's relation to husband or wife, brothers or friends the same rule holds good. The Five Moral Principles then become easy to follow.

Now, in order to be free from unreasonableness parents ought to behave as parents *should,* children as children *should,* husbands as husbands, and wives as wives. The expression *as one should* points to the explanation of what is meant by being free from unreasonableness. This quality is called *jin.* It is what human heart naturally possesses. To illustrate: this fan is a fan whoever may look at it. Knowing this, no one would attempt to blow his nose with it or do anything of the kind. The fan ought to be used as a fan *should be,* either in ceremony or in producing a cool breath of air, and for nothing else. This "reading-stand" here, too, no one would use for a shelf or for a pillow. The stand is used as a stand *should be.* Well then, if one looks upon one's parents *as* parents, then to be obedient to them is what one *as* a child *should be.* This is *jin,* the principle of humanity in man's heart. While I am talking thus it may not sound as if my remarks applied to you. Of whom else, however, am I talking but

of each and every one of you? It is *your* hearts that are free by nature from all unreasonableness! Yes, I am taking them up, and exposing them, one by one. Pray, don't listen to me as if my talk concerned your neighbor only. Were you to answer back a sharp word to your parents or grieve them in any way; give cause for anxiety and trouble to your master; irritate your husband or annoy your wife; hate or despise your brothers; or bring burden upon the community, it would be just like blowing your nose with the fan or resting your head on the "reading-stand." There are no such persons before me now, I dare say, but I know there are plenty of them in the "Land of the *Setting Sun!*"

"Men know how to search after fowls and dogs when they go astray; they know not how to search after hearts that have gone astray. The way of learning is none else than to teach men the latter." So taught Mencius, borrowing a familiar illustration. By "fowls and dogs" he means all domestic animals; such as dogs, fowls, cats, etc. If they don't come home at the usual hour the owner runs this way and that in search of them. Haven't they been killed by dogs or caught by snakes? Hasn't somebody stolen them? To the right-hand neighbor and to the left-hand neighbor and to the neighbor across the way, as if in search of a lost child, over he goes and eargerly inquires: "Hasn't our tabby come over here? Hasn't our rooster (or hen or chicken) been seen about here?" 'Tis but natural he should do so; and this is just the point I want to direct your attention to. If domestic animals are lost it is not a very serious calamity. But the heart is the master of every man. If that heart is led astray, the ear is deaf to all paternal counsel; the words of one's master is as the wind blowing overhead. It is like dashing cold water on the frog's face; the eyes wink and goggle, the lips say "Yea, Yea," but, the heart being astray, *having eyes he sees not, having ears he hears not.* He is a cripple, though not from his birth. All this, simply because the heart is led astray. Does he run this way and that, searching for the missing heart? No, father is wrong,

master is wrong, husband is wrong, elder-brother is wrong, Patrick is a rascal, Bridget is cross. All somebody else, not a thought of looking for one's own heart that has gone astray! If this is not perversity I don't know what is. Domestic animals he will search for eagerly, but his own precious heart, not! I should say he has lost his head into the bargain. This perversity of human nature is what the great sage grieved over so much, and led him to point out the true way of man. To hear the way of man is learning. The object of learning is to teach man to seek after and find his own erring heart. Hence the words of the sage; "The way of learning is none else than to teach men the latter." "None else" means that this is all in all. That is, besides searching and finding one's erring heart there is nothing in learning that is like learning. Such is his sincere testimony. Learning, indeed, does not consist only in knowing the history of ancient events in China and Japan, nor in studying the etymology of words. No, first and last, it concerns our knowledge of the heart. Eight thousand volumes of moral treatises, the writings of hundred authors, all treat of the heart,—where it is, where it is not, where it ought to be. The finding of one's heart is the returning to one's heart, is the returning to one's true self. If the heart does not find itself, terrible, indeed, will be the result. There is no knowing to what extent one may go wrong. Once heart is found, a person may from that moment become a dutiful son, a faithful servant. Good and evil depend upon whether one returns or not to one's true self. What Mencius calls humanity and inhumanity refers to the same difference in the paths of man's life.

## XXIV

### A STORY OF THE PRODIGAL SON (1897)[1]

Now, by way of illustration, I am going to tell you a touching story of how an erring son was once saved by the power of maternal love. I am anxious that you should all listen to me attentively, although I fear some of you are beginning to feel the approach of the "sandman," or, as we say, to feel "upper and lower lids getting very intimate."

Well, once upon a time a well-to-do farmer and his wife had an only son, on whom they lavished all the cares and caresses of their fond hearts. Greatly to their sorrow the child grew up to be one of the most vicious urchins that you could set your eyes upon. As a boy he was always up to all sorts of mischievous pranks—a perfect nuisance, if not a terror, to the neighborhood. As he grew older his wanton nature assumed a more and more malicious character, until finally it plunged him into the vortex of intemperance, debauchery, and excesses of every kind. If his parents should attempt to counsel with him, he would, at the first word, fire back a volley of the rudest language imaginable. "What! I am an undutiful, wayward son, you say? Well, who ever asked you to bring me into this world? I had far rather not have been born at all. If you think me undutiful, pray send me back where I came from!" Still, with all this unkindness, the good parents, who were now beginning to feel themselves growing old, could not bring themselves to believe that their only son, on whom they had rested all the hopes of their old age, was lost from them forever.

[1] From the same Journal as XXIII. It is prefaced by the Translator as follows: "Having hitherto offered the reader a collateral translation of *Kyūō's Lay Sermons*, I shall in the present number give a somewhat free rendering of the story of the Prodigal Son, which forms the sequel to the lecture translated in the November number.—N.K."

Do you believe, my hearers, that this son was depraved from his birth? Certainly not. Man's heart is created pure and good. It was by the slow and unconscious growth of wanton selfishness that he sank into the depths of wickedness and corruption. It was because he had *let his heart go astray.*

Now, the relatives of the family had repeatedly advised the parents to disown the wretch, but the fond father and mother could not overcome their love of him, bad as he was, to take this final step. At last, the relatives pressed upon them, saying that they must either act upon their advice or expect no further intercourse with them. "For," said they, "if matters go on in this way there is no knowing into what trouble the rascal may lead us—nay, not only us, but the whole neighborhood. We surely have no grudge against you, but we must look out for ourselves." The parents, reluctant though they were to disown their sole heir, yet when they reflected that their being cut off from all intercourse with their relations meant disloyalty to the sacred memory of their ancestors, at last consented. They asked all their relations to meet at their house one evening for further consultation, and to put their seals to the petition regarding disinheritance.

It happened that on that day the wicked son was drinking and gambling in a neighboring village. One of his fellows walked in where he was and asked him if he knew that a meeting of his relations was going to take place that very night for the purpose of disinheriting him. Before the words were half out of the speaker's mouth, out spoke the son with a vicious laugh. "Ha, ha! a family consultation! Disinheritance! I should like nothing better than to be rid of the sour visages of those old fogies, and be as free as a bird to go to the ends of the earth if I liked. There'll be a scene there to-night, though; for I'll burst in upon them and play the part of a Danjūro. I'll be blest if I don't wring out of them 50 or 70 *ryo,*—then you may expect a treat to a drink all round." With this he helped himself to

another bowlful of *sake,* and tottering to his feet started on his way homeward, gloating on the idea of cutting a dramatic figure in the midst of the astonished assembly. As he came near the house it dawned upon him that success would depend upon choosing the right moment for his sudden appearance. So he stole softly into the garden to eavesdrop until he should overhear them loud in his condemnation. A peep through the chinks in the rain-shutters revealed to him an unexpected sight,—a silent, solemn gathering! Slowly was the petition being passed, for each to put his seal to. Lastly it came round to the aged sire. The son watches with breathless interest every movement of the father. The poor mother bursts out into tears; but the old man, after gazing at it motionless for a while, summons his courage and tells her with a faltering voice to fetch the seal. Unwillingly she goes to a desk and takes out a small bag containing it. Slowly and reluctantly the old father takes it out. Another moment and all will be over. The mother's heart is ready to break. Suddenly she utters a cry, rushes forward, clings to his arms and with tears implores him to wait. "It is true," she said, "if we put our worldly goods into the hands of that son of ours he would probably ruin us in a very few years. But if we should disown this child for fear of that, we should have to adopt another. What if that son should turn out to be equally unkind, equally undutiful to us? If that be the case, as it is possible, I would far rather lose our property, our house, and our all, for the sake of our own child than for another. If we were to turn beggars for the love of our only son, should we have anything to regret? Do, I pray you, forbear putting your seal to this document. This is my only prayer in all these fifty years." Hearing this earnest entreaty the relations stared at one another and at the father by turns. The father, with tears in his eyes, quickly put up the seal and thus addressed them: "My good friends, I think there is much in what the old woman says. I cannot bear to disown my only son. You will doubtless laugh at my weakness, and say this is why our son has turned out so bad; but

I cannot help it. I am fully aware what must become of our homestead, how we shall forfeit your time-honored friendly intercourse. But, in spite of all, we do love our son. We shall be content to turn beggars for the love of him. We give you our word that we shall never cause you further trouble or bring burden upon your shoulders. We shall suffer all, endure all, for his sake, and shall never blame anyone for it." The tears of paternal love trickled down his pale cheeks, while the mother wept for joy. Regardless of what others might say of them, with perfect resignation to whatever might become of themselves in future, the poor couple had sacrificed everything on the altar of parential affection.

The relatives stared at the aged pair and at one another in speechless astonishment. The son, in the meantime, stirred to the depth of his heart by the unfathomable love and grace of his parents, saw, in the light of revived conscience, how truly wicked he had been. Overwhelmed by the sense of his own guilt he sinks to the ground amidst stifled sobs. Slowly he rises to his feet—a new man! He would make a full confession of his past waywardness, and ask pardon of his parents. He softly walks to the front entrance, and without betraying the knowledge of what had transpired he quietly enters the room, and humbly salutes them all. The aged couple, surprised at his sudden appearance, gaze at each other with eyes full of tears. The son also remains silent bowed to the floor with downcast eyes. Presently, from the depth of his penitent heart he addresses them as follows: "Many a time had I heard of the talk of disinheriting me, but had never taken it much to heart. But to-night, when I chanced to hear of this gathering, somehow or other a fearful sense of forlornness and misery came over me. I have been a very undutiful and ungrateful son hitherto, but now I solemnly vow I shall hereafter abandon my past sins. I pray you, grant me a grace of 30 days before you sign the petition. If at the end of that time I still deserve to be disowned I shall willingly submit to the

inevitable. I beseech you, friends, intercede for me that I may get this petition granted."

The relations, who had all this time remained in blank amazement, first at the unexpected behavior of the aged father, then at the son's sudden appearance, with one voice formally requested the father to grant the son's petition. The parents, too glad to consent, found no words to express their feelings.

To cut a long story short, thenceforward a more dutiful son could nowhere be found. He seemed as if he had been spiritually born again. Not long after, his exemplary behavior was recognized by the lord of the country, and he was appointed one of the chief officials of the land.

About three years after this event the aged mother was taken ill. She called the son to her bedside and spoke as follows: "My son, you have been very dutiful and kind to me. You remember the talk we once had of disinheriting you. If you had not turned over a new leaf then, I should have had a world of trouble and anxiety to this day. Had I been called away then, nothing but a life of suffering and sorrow would have awaited me beyond the grave. But now, as I have nothing to regret or wish for more, if I die now eternal bliss will be my lot. By your filial affection you have enabled me to die happy." So saying she clasped both her hands in grateful attitude toward her son and peacefully passed away.

Yes, my hearers, the present foreshadows the future, as the evening's sky foreshadows the morrow's weather. If one be tormented with evil thoughts, anxiety, and sorrow in this world one will be equally unhappy in the next. Happiness here means Paradise there; unhappiness, Hell. The future happiness or unhappiness of parents is in the hands of the children. He who in the thoughtless period of youth causes sorrow and anxiety to his parents, if he but stop to reflect on this truth, will soon find his true self again. This is what is meant by *finding the heart that has gone astray;* which is the end of all wisdom and learning.

# PART III

## LECTURES AND ADDRESSES

# I

## THE PRICE OF ELOQUENCE[1]

More than twenty centuries ago, the orphan son of an Athenian swordcutter, neglected by his guardians, and regarded as a youth of feeble promise, becomes, at the age of sixteen, enamored of eloquence. With a strength of will and an ardor of enthusiasm, to which nothing is insuperable, he resolves to be himself eloquent. This youth becomes successively the docile pupil of Callistratus, Isaeus, Isocrates and Plato. But his studies, though embracing a liberal and wide range of letters, philosophy and science are not confined to the Academy or the public grave. We see him daily ascending the Acropolis and panting for breath as he gains the summit. Again he is seen laboriously climbing Olympus, the Hymethes, and every eminence where the genius or the Muses have breathed their inspiration.

His object, which he pursues with an ardor that never flags, and a diligence that never tires, is twofold:—to drink in the free and fresh inspirations of nature and art, and by unremitting daily exercise, to give expansion to his chest, and strength and freedom of play to his lungs. We see him again, when the tempest comes on, hurrying to the least frequented parts of the Piraeus or Phalerus, and while the deafening thunders roar around him, and the deep and stirring eloquence of many waters expands and fills his soul, lifting his feeble and stammering voice, and essaying to give it compass and flexibility and power, while he "talks with the thunder as friend to friend and weaves his garland of the lightnings."

We see this ardent Athenian youth again, amidst the profoundest solitudes of nature, holding communion with

[1] Probably delivered by Naibu Kanda during his Sophomore year at Amherst, the MS. bearing the date, Feb. 20, 1877.

high and ennobling thoughts, stirred within his bosom by the spirit of the great and godlike, the sublime and beautiful, from every object of nature and of plastic art around him.

At length, day after day and night after night, for months, he is seen entering a solitary cave. How is he busied in that subterranean chamber? With his head half shaven, that he may not be tempted to appear too early in society or in public, we find him poring over the tomes of rhetoricians, historians, philosophers, and poets; with his pen, also, eight times transcribing Thucydides, that he may make his own some portion of the terseness, energy, and fire of that historian.

After all this educational training of the greatest and best masters, living and dead—after all this self imposed discipline of intellect and spirit, and when he has reached the age of ripe manhood, we go to witness his first effort in forensic eloquence. The hisses of his fastidious auditory stifle and repress for a time the kindling energy and fervor of his soul, and his still embarrassed and stammering enunciation seems to jeopardize the cause he is pleading. At length he rises in a conscious mastery of his subject and of himself, and with the self-sustained dignity of the true orator, conciliates, convinces, moves, persuades by the clearness, fitness, and force of his arguments, and the thrilling pathos and pungency of his appeals.

This is eloquence—the eloquence of the Athenian Demosthenes—the triumph of educational skill and self-discipline, united, indeed, with great powers, and with a lofty and indomitable force of will.

The meed which concurrent suffrages of more than two thousand years, in every civilized nation of the globe, have awarded to this great orator, we readily concede to him. But in our admiration of the power of his eloquence, we are too willing to forget the laborious and painstaking efforts of study and discipline by which he attained his unrivalled eminence in oratorical power.

## II

## PREPARATION FOR DAIICHI KŌTŌ-CHŪGAKKO[1]

Delivered at the Half-yearly Reunion of Pupils and Friends of Kyoritsu Gakko (1887)

Gentlemen:

I am requested by the Directors of your school to say a few words on this occasion—an occasion which is full of happiness and well-deserved honor to some, and of just disappointment to others.

Though I am not in any way engaged in teaching you, I cannot help feeling deep interest in your present career, you whose nearest great object in your student life is to enter the Daiichi Kōtō-Chūgakko. You know that in a

[1] From *The Student*, Vol. III, No. 1 (1887-1888).

Recalling this very speech by Naibu Kanda, Prof. Hirata writes (in Japanese) in the *Eigo Seinen* (The Rising Generation), Vol. L, No. 11 (a special number in memory of the late Baron Kanda) as follows: "Then came a time when the instructors of the Yobimon were no longer permitted to teach in the outside schools professing to prepare their pupils for its entrance examinations. This naturally caused a complete change in the personnel of the teaching staff of Kyoritsu Gakko including Baron Kanda who from that time on was no more to be seen there, except as a guest on some formal occasions. At one time Kyoritsu Gakko held its graduation ceremony, in grand style, in the auditorium of the Yobimon at Hitotsubashi. To this came Baron Kanda and delivered an address. It certainly was an impressive spectacle to see him, decked out in frock-coat, rising gracefully in the midst of the visitors and walking towards the platform. The speech which was afterwards published in *The Student* was extremely ornate in diction and orotund in tone. It was oratorical, even to affectation, and the gestures, too, were superb. Gay but calm, his oratory in those days was not unlike what Mr. Ozaki's is to-day. The scene still remains vivid before my eyes, as the young orator declaimed with a dramatic gesture, 'Daigaku Yobimon is the stage; Kyoritsu Gakko is the green-room!' The next morning the outspoken Mr. Tatsumi, *bungakushi*, who was a lecturer of the school and who subsequently became the *kucho* of Asakusa said to our class: 'Wasn't it a great show yesterday?' .And so it was, indeed,—a great performance in which the Danjuro of our English speaking world staged his favorite *Kanjincho*."

theatre there is a place behind the stage called the "green-room," where the actors make every necessary preparation to act their characters on the stage. With you your school is the green-room, the Koto-Chugakko is your stage, and we, teachers in that school, your spectators.

Your Directors have invited me to-day to look into this imaginary green-room by special favor, I presume, similar to that by which the managers of a real theatre sometimes allow one to go behind the curtain. Would not the actors be not a little curious to hear how the spectators would like to see them act on the stage?

Do not carry out my figure too strictly. On the contrary, far from imitating the players on the stage who look and talk like heroes, but may be cowards at heart, your aim should be to *be* in reality what you would *seem*, to learn to act your own part, and not wear masks, not paint your faces in your green-room. You should remember that you now stand at the very threshold of your student life. Did I say that the Kōtō-Chūgakko was your stage? No, that is only the green-room of the University, and the University itself, the green-room for the real stage of life. If in that long journey you are not what you seem, sooner or later your paint will wear off, your masks will fall, and you will be rewarded with nothing less than failure and disappointment.

I am glad of an opportunity to tell you how, and how much, you should fit yourselves in the subjects of your examination at the Kōtō-Chūgakko. You have been no doubt overwhelmed with the idea of having to be "up" in no less than 16 subjects: English, Arithmetic, Algebra, Geometry, Chinese, Ethics, Geography, Drawing, Japanese History, Universal History, Zoology, Botany, Physics, Chemistry, Penmanship, and Gymnastics.

I need not speak about each one of these. With some you are already familiar—with the manner of examination and the proficiency required.

I will, however, say a few words in regard to English. My remarks will apply both to the teacher and the scholar,

for they are so related to each other that they must co-operate in order to bring about the best results. An ordinary meaning teacher thinks he is doing his duty by his scholars if he works them very hard by giving them 3 or 4 pages of translation every day. His chief resource for interesting the students is in hurrying them into a new book. The result is that having too many new words forced upon their memory, the scholars can remember but few or none. They lose interest in their study, become careless, and inattentive and are urged to study only through fear of being degraded.

The result of this kind of teaching, if teaching it is, and of this kind of learning, if learning it is, is that after a great deal of ground has been gone over and much time wasted, comparatively little progress is made in the real knowledge of the English language. For Shakespeare says:

> No profit grows where is no pleasure ta'en:
> In brief, sir, study what you most affect.

"How shall we remedy this evil?" the teacher will ask. This is my answer.

*Abandon the literal translation (chokuyaku) method altogether, even with beginners.*

This is the key to success. That method forms in the scholar the habit of carrying on a double process of the mind. He first translates English into something that sounds like Japanese, then repeats to himself, in words or thought, what it means. In writing and speaking he reverses the process; First he translates his thought into this barbarous Japanese, and then tries to put it into idiomatic English, and how few there are that succeed in doing it!

Can anything worse than this be imagined as a means for the acquirement of that ready speaking, understanding, and ready writing, the end towards which all English teaching should tend? To do this the teacher must skilfully combine reading, translation, dictation and speaking, aiming at the grand secret of keeping up his pupils' interest.

Never mind if you begin and end with a single book. Take, for example, Parley's Universal History. After reading in which you must specially be careful about the accent, make the students give the meaning in good idiomatic Japanese. Select important parts and let them make abstracts; dictate to them what facts you would have them learn in addition to what is in the book; let them read these before the class, do whatever else your ingenuity may suggest, and you have taught them Dictation, Reading, Composition all at once, nay, you have taught History besides; at least enough of it probably, to fit them for the Kōtō-Chūgakko. Let the scholar also look up in a good map every country, every battle-field, every city, every mountain, and every river he meets with in that history; refresh his memory from time to time by making him draw simple maps, and you have probably taught him enough of Geography to enter the Higher Middle School. Thus, while I started to speak on the subject of English, I have already spoken about History and Geography. Indeed, these subjects are so closely related that my mixing them was but natural, and hints at the true method of teaching these subjects. In the plan I have pictured before you, every exercise is taken up with interest, and the consequence is that the scholars learn without feeling the mental labor, and make what they learn a part, as it were, of themselves. In the reviews the students should try as much as possible to grasp the sense without the medium of their native tongue.

I have already spoken too long. I fear I am getting tedious; so I shall speak briefly on the remaining subjects.

First, as to Ethics *(Rinri)*. That the examination questions on Ethics should take the character of those on Chinese classics is due chiefly to the persons to whom for a very natural reason that subject has been intrusted.

That these questions were decidedly of this nature last year was against the wishes of those persons themselves who made out the questions. They could not help it; they did their best.

But their aim will always be to give such general and broad questions, for which the student's habit of reflecting on the questions of right and wrong occurring every day in his experience, and his habitual effort at forming in himself a good moral character will best fit him.

In Drawing you will be given some simple sketch to copy from, and not a model in plaster or a stuffed bird. In Penmanship legibility will be the only criterion, and in Gymnastics no lad before me now will probably fail to get a good mark.

It remains for me to speak of the last group, rather formidable at first sight, but by no means to be so dreaded; I mean the group embracing Botany, Zoology, Physics and Chemistry. Of these subjects it is hard to suggest text-books simple enough for the purpose. Perhaps the use of those Readers which contain matters relating to Natural History and natural phenomena which involve the simple principles of Physics and Chemistry, in place of the ordinary ones; such Readers I mean as are published by Messrs. Longmans & Co., supplemented by the well-known Science Primers will be all that is necessary. Here the study of English combines with the study of Natural History, Physics and Chemistry, just as in the former case it did with History and Geography.

To enable the public the better to understand the proficiency required to enter the First Higher Middle School, it is intended to publish shortly a set of specimen question papers on all the new subjects recently added for the entrance examination.

Kyōritsu Gakko, the oldest of the private schools of the kind in the city, is today the largest and the most prosperous. In the number of its students it stands next to the Daiichi Kōtō-Chūgakko which is the largest school in the country. Whether or no the plan I have suggested today can be put into practice there, it is for you, directors and teachers of the school, to judge. Your school has nobly kept its ground through all the difficulties which attend private school enterprises in this country. Great is the honor, but greater

the responsibility. As it is the oldest in experience, so let it be also the youngest and the most liberal as regards progress, and improvement in the method of teaching. As in the flock of geese that travels southward over us the strongest-pinioned takes the lead before a whole bevy of weaker followers, so may your school be ever foremost in seeking to attain that happy goal, when the art of giving Western learning to our youths shall have been fully mastered!

## III

### AT THE GRADUATION EXERCISES OF THE KOKUMIN EIGAKU KAI, JUNE 7TH, 1890[1]

Gentlemen: If I were to speak to those who understood our own language only, I should feel proud to use my mother tongue which is unsurpassed in its softness and melody by any other language in the world. If I were to speak before the students of ordinary private schools, I should yet prefer to use Japanese for the sake of being better understood. But I am to address today the members of the Kokumin Eigaku Kai—that institution which under the most able direction of Dr. Eastlake, aims to give a special training in the English language,—that institution which, judged by the speakers (graduates) we have just listened to with admiration, might well be said to have attained that aim.

What more fitting then than that I should address you in English—I who feel the deepest interest in your efforts to master one of the most difficult languages spoken by man, —I who daily summon all my best energy, all my ingenuity and all the accumulated result of my pedagogical experience, to enable my pupils at the Seisoku Yobikō to grasp the intricacies of the English idiom and then by dint of patient drill make them their own?

I have just said that English is one of the most difficult languages; I might add, the most difficult of the European languages. French, German, Italian, Spanish—all may be difficult. But what language can compare with English in the heterogenuity of its vocabulary? What language can compare with English in the utter irregularity of its spelling and its pronunciation? Yet, "no language combines to such a degree strength with simplicity, depth with

[1] From Naibu Kanda's MS.

perspicuousness, innate poetical vigor with practical efficacy."

Out of this vast and irregular mass there springs up a mighty edifice, nay, a magnificent tree, with its every leaf and twing growing out of one gigantic trunk.

Language is a living thing. A word is like a plant or an animal. It comes into existence, it grows, changes its form, matures and falls into decay. Thus the science of language is as interesting and fascinating as Botany or Zoology, and the linguist who studies printed pages may well be compared to the naturalist who hunts the field for his specimens. He may classify his words into genera, species and varieties.

Looked at from this standpoint the study of language ceases to be a mere exercise of memory. It assumes a more intellectual value. It develops the faculty of reasoning, and above all, it justifies its claim to the foremost place in the early education of man when the growing mind asks at every step the question "why."

I see in the future a great reform in the study of languages. The old-fashioned way of committing to memory Declensions, Conjugations, Rules and Exceptions will give place to a more rational method.

The history of civilization shows that the ruder the condition of society, the greater is the number of languages spoken. Civilization will go on reducing this number until ultimately the fittest will survive.

It matters very little to us floating a mere speck on this vast ocean of time whether the language we are now studying is destined to become the future language of the world or not, but it matters very much whether we are students of that language which *is* spoken by the greatest number of the most civilized peoples to-day. It is the link that connects us with the grand procession of the world's progress; it is the tie that binds us in the bonds of common brotherhood with those who stand on a higher scale of life than we do.

Let us then for the sake of our national advancement, for the sake of enabling us to better understand and appreciate the spirit and the motives of our western neighbors, for the sake of annihilating from our midst the last traces of that quadruped existense which still crops out in unexpected places, and finally, for the sake of attaining in the life of each of us that manhood which knows no distinction of color or speech, drink deep from the fountain of knowledge which springs from distant lands, and eat of the fruit which grows upon foreign soil.

## IV

### KOTOBA TO MONJI NO HANASHI[1]

**Delivered Before Daigaku Tsuzoku Kodankai, June 1st, 1890.**

Komban wa Kotoba to Monji no Hanashi to mōsu dai de ohanashi wo itashimasuru no de hakugengaku no kōgi wo itasu no de wa gozarimasen.

*Shui*—Kotoba to monji to mōsu bakari de wa amari baku to shite orimasu kara kotoba to monji no okori to mōsu hō ga yoroshūgozaimasu.

*Hakugengaku no okori*—Somosomo hakugengaku no okotta yuen wa sunawachi dōbutsu shakai kara kubetsu shite ningen wo ningen tarashimuru tokoro no kono gengo to iu mono wa ika ni shite dekitaru mono naru ya? to iu toi kara okori mashita mono de gozaimasu.

*Girisha-jin*—Tenchi banbutsu ni yoku shisatsu wo kudashimashita kano Girisha no tetsugakusha ra wa kono mondai ni hayaku me wo tsukemashite, aruiwa (issetsu ni) kotoba wa mono to na no aida ni wa shizen no kankei wo yūsuru ni yotte okoru to, aruiwa tada gūzen ni okotta mono de aru to mōshimashita.

*Plato to Aristotle*—Plato ya Aristotle wa tada meishi, dōshi, setsuzokushi, kanshi no kubetsu wo tsukemashita nomi de sono go Alexandria de Girisha no bungaku ga taisō sakan ni okonawaremashita toki ni tadaima no bumpō sho ni arimasu, meishi, daimeishi, keiyōshi, dōshi, tō no kubetsu ga dekimashita.

*Kirisutokyō no eikyō*—Mata Kirisutokyō ga yo ni araware mashite ningen wa mina kyōdai de aru to iu koto wo

[1] From Naibu Kanda's MS. The original "Romaji" is left substantially unaltered.

oshie, katsute senkyō no tame ni, soremade takoku wo mina yabanshi shite orimashita Girisha oyobi Rōmajin wo shite takoku no go ya fūzoku ni chūi seshimemashita.

Shikashinagara ittoku isshitsu de Kirisutokyō no eikyō wa ta no gakumon no rekishi ni mo takusan rei ga gozarimasu tōri kono gogaku no masani okoranto shite oru toki ni itsu no kimyō na kekka wo shōjimashita. Kyūyaku Zensho (Old Testament) wa mottomo furui sho de aru, Kyūyaku zensho wa shintaku (inspiration) wo uketaru mono de aru, Kyūyaku Zensho wa Hebrew de kaite aru, yueni Hebrew wa ningen no hajimete mochiitaru go de aru, to mōshimashita.

Mata yoku mōse ba aikokushin, waruku mōseba kunibiiki, kara shuju no hantai ron ga okorimashite, Itarii go, Furansu go no gotoki wa kesshite Hebrew kara kita mono de wa nai, Ispania jin wa Ispania go ga sunawachi Adam no mochiita go de aru; Orandajin wa Oranda go da to ii, hanahadashiki ni itatte wa tentei wa Sweden go de Adam ni hanashi, Adam wa Denmark go de kotae, kano Eve wo izanaishi hebi wa Furansu go wo mochiita nado to iu setsu ga arimashita.

*Leibnitz, 17 nen zen*—Yōyaku 18 seiki ni narimashite kano yūmei naru Doitsu no gakusha Leibnitz (1646-1716) ga gogaku wa ta no gakumon to kotonaru koto naku narubeku takusan jijitsu wo atsume shikōshite nochi ni ronkyū seneba naranu to iu koto wo hajimete iidashi mashita.

*Catherine*—Sorekara Russia no Catherine (1729-1796) nyotei wa kōshi ra ni meiji te sono chūzai suru kakkoku no kotoba wo itsu no hōhō ni yotte atsumeshime, tsuini 1787 ni Europe 51 ka koku, Asia 149 ka koku no kotoba 285 zutsu atsume te jibiki wo tsukurimashita. Mata sonota senkyōshi nado de hiroku gaikoku go wo atsume, bumpō sho nado wo kaita hito ga gozaimashita. Hervas of Pandura to mōsu Jesuit wa 300 ka koku no go wo atsumete, 40 ka koku no bumpō sho wo kakimashita.

*Sanskrit* — Shikashinagara kono gakumon ni tsukimashite gakusha no me wo akemashita no wa Sanskrit no

hakken de gozaimasu. Sanskrit ga genkon ni Indo no shuju no go ni okeru wa Latin ga Itaria, Fransu go tō ni okeru ga gotoku de arimashite, Yōroppa de chūsei ni gakusha sōryo tō ga Latin go wo mochiimashita yō no Indo no Brahmin Shū no mono wa Sanskrit wo mochiite orimasu.

Kono Sanskrit go ga Indo ni aru to iu koto wa chirari horari mae kara wakatte otta no desu.

*F. Sassetti*—1500 nen dai ni Itaria jin no Filippo Sassetti to mōsu hito ga Goa ni shōhō ni itte otte hongoku ye okurimashita tegami ni: "Indo ni wa 'lingua sanscruta' to mōsu go ga atte Yōroppa de Latin, Greek wo manabu yō ni sore wo kodomo ga manan de oru; mata kono go ni wa Itaria go ni nite oru kotoba ga aru" nado to mōshite orimasu.

*208 nen mae, de 'Nobili*—Mata 1606 ni Itaria no Jesuit no Roberto de 'Nobili to mōsu hito ga Indo ye shūkyō wo hirome ni yukimashite sūnen kan Sanskrit wo manabimashite sono hakken shita tokoro wo kuwashiku Rōma ye hōkoku itashi mashita ga mada Yōroppa no gakusha no me ga same masen deshita.

*122 nen mae, Caeurdoux*—Tsuini 150 nen nochi 1768 nen ni Fransu no senkyōshi Père Caeurdoux to iu hito ga Académie ye kono koto wo kaite okurimashita. Sanskrit to Latin no nite oru rei no uchi ni: deva, deus; gamitam, genitum, generatia; ganu, genu, knee; vidhava (vi-nashi, dhavaotto) vidua, yamome; na, non; maddhyas, medius dattam, datum; danam, donum; tō wo dashi, mata dōshi no henka no hikaku wo shimashite misemashita:

| Sanskrit | Latin |
|---|---|
| asmi | sim |
| asi | es |
| asti | est |
| smas | estis |
| stha | sumus |
| santi | sunt |
| Sanskrit | Latin |
| syam | sim |

| | |
|---|---|
| syas | sis |
| syat | sit |
| syama | simus |
| syata | sitis |
| santa | sint |

*Sir Wm. Jones, 1743-1794*—1783 ni Sir Wm. Jones to mōsu hito ga Eiryō-Indo ni saibankan wo tsutome te orimashite, yūmei naru Asiatic Society to iu Asia no rekishi, bungaku, shūkyō, gigei tō ni kansuru sensaku wo suru kai wo okoshi, kono kai ni okimashite (1786) chōdo 100 nen bakari mae ni "Sanskrit wa Greek yori mo Latin yori mo haruka kanzen takumi ni shite sugurete ori, korera no go ni wa hitoshiki kankei wo yūshi, osoraku wa mina dōitsu no minamoto yori idetaru mono naran" to meigen saremashita.

*F. Schlegel, 1772-1892*—Sorekara Doitsu no gakusha ga kore ni me wo tsukemashita 82nen mae (1808) ni Frederic Schlegel wa "Ueber die Sprache und Weisheit der Indien" to mōsu shomotsu ni Indo, Persia, Greek, Latin, Doitsu go wa mina hitotsu no kotoba no shuzoku ni zokusuru to mōshi, te, kore wo "Indo-Germanic family" to nazuke mashita. Kono chojutsu ga yo ni araware masuru to Yōroppa kakkoku no gakusha ga gogaku wo nesshin ni kenkyū shi hajimemashita.

*F. Bopp, 1791-1867*—Sono koro Doitsu ni itsu no gogaku nesshin no gakusha ga arimashite 21sai no toki Paris ye Yukimashite Ōshū ippan ga Napoleon sensō de midarete orimasuru saichū ni un to suwatte Sanskrit, Persia, Arabia, Hebrew go tō wo kenkyū itashimashite 4nen no nochi Latin, Greek, Persia, Doitsu go no dōshi no henka wo Sanskrit to hikaku shite yo ni arawashi, tsuini 42sai no toki Sanskrit, Zend, Greek, Latin, Lithuanian, (Poland atari ni sumatte otta mono no go) kodai no Slavonian, Gothic oyobi Doitsu go no hikaku bumpō no chojutsu ni kakari, 20nen no nochi ni kono daijigyō wo owarimashita. Kono hito wa yūmei naru Franz Bopp de arimashite hikaku-bumpō no gakumon wo arata ni koshiraeta hito desu. Kono hito wa nagaku Berlin

Daigaku no Tōyō-gogaku no kyōju wo shite orimashite 23nen mae ni 75sai no kōrei ni tasshite, Ōshū kakkoku no gakusha ni uyamawarete, bosshimashita.

*J. Grimm and others*—Mata Bopp no shimeshimashita kenkyūhō ni yotte Jacob Grimm, Eugene Burnouf (Zend), Frederick Diez (Latin or Romance) Prichard, Zeuss (Celtic), Miklosick, Schleicher (Slavonic) Curtic, Corssen (classic), Gesenius Ewald, Oldhansen, Renan (Semitic) Max Müller tō ga sorezore semmon no go wo fukaku kenkyū itashimashita.

Sate 50nen konokata hakugengaku jō ni eraremashita kekka wo kantan ni mōshimasuru to, sekai jū no go wa bumpō no hikaku ni yotte dai shubetsu ni bunrui suru to iu koto desu. Itsu wa Indo kara, Persia, Afghanistan, Armenia, Bulgaria, Ispania, Portogal, Ei, Futsu, Doku, sono ta Ōshū hotondo mina, Icelandgo ni itaru made mina isshuzoku ni zokusu, sunawachi Aryan shuzuku to ii, itsu wa, Arabia, Syria, Judea, Babylon, Nineveh, Chaldee, Carthage, Phoeniciago tō to shi, kore wo Semitic shuzoku to nazuke; itsu wa Mongolia, Turko, Hungary, Tibet, Malay, Nippon, Amerikajinshu, Hawai, sono ta taiheiyō shotō no go de arimashite, kore wo Turanian shuzoku to mōshimasu.

*Monosyllabic*—Mata kotoba ya bumpō no nite oru no kara de naku ta no hōhō de tateta kubetsu ga arimasu. Sate kotoba wa shisō wo arawasu mono de aru ni yotte sore ni kankei wo arawasu bubun ga aru. Kono futatsu no bubun no musubitsuku hō ni yotte kubetsu wo tateru no desu. Sate Shinago no gotoki wa kono kangae wo arawasu bubun (root—ne) nomi de kankei wo arawasu bubun ga arimasen. Kono kankei wa tada kotoba no ichi de arawaremasu. Kaku no gotoki go wo Hitotsuzuri, mata wa Hanarebanare-no-Go (Monosyllabic or Isolating) to mōshimashite mottomo hatsudatsu sezarishi mono de arimasu.

*Agglutinate*—Mata ippo susunde, moto wa Shinago no gotoku betsubetsu no mono de atta no ga ima wa henji te itsu wa gobi to natte itsu wa shisō wo arawasu omonaru

ne to natte orimasu. Shikashinagara futatsu no bubun ga mada yoku wakarimashite ne wa ne, gobi wa gobi to natte oru. Kakuno gotoki wo Kuttsuketa-Go (Agglutinate) to mōshimasu. Sunawachi, mae ni mōshita Mongolia, Turko, Hungary, Tibet, Siam, Malay, Nippon, Amerikajinshu, Hawai tō no go de arimasu.

*Inflectional*—Ima ippo susumi masuru to kotoba no ne to gobi ga jūbun musubi tsukimashite, dandan henka shite sono kubetsu ga wakaranaku natte oru. Kakunogotoki go wo Kukkyoku-Go (Inflectional) to mōshimasu. Sunawachi saki ni mōshimashita Aryan oyobi Semitic-go ga sono rei de arimasu.

Sareba Aryan, Semitic, Turanian tō no go ga mina dōitsu no kongen kara okorishi ya inaya wa sate oki mina Hitotsuzuri no dan kara susunde kita mono da to iu koto wa tashika de arimasu.

*Kotoba no moto*—Sate koreyori kono hitotsuzuri no go wa dōshite hajimatta ka to iu koto ni tsukimashite ohanashi wo tashimasu. Kono mondai ga rigakujō no koto de arimasureba shiken wo shite tadachi ni sono setsumei wo motome masuru ga, rekishi jō no koto de arimasu kara chokusetsu no shōko wa eraremasen. Tada ta no rekishi jō no jijitsu ni terashi te *induction* de kessuru yori hoka no hōhō wa gozarimasen.

*Kodomo tō no Rei*—Sokode konnichi kodomo ga haha no kotoba wo narau no wo mimashite mo, mata hito no gaikoku go wo manabu no wo mimashite mo, mata ōshi ga kuchi wo kikidasu no wo mimashite mo, mata gokan ga kanzen shite ottemo Casper Hauser (1828, 5gatsu 26nichi gogo 5ji Nüremburg no ichiba ni futo arawareshi mono) no gotoku 16-7 nen mo anagura ye tojikomerarete otta mono no hanashi wo kikimashite mo kotoba to iu mono wa kesshite shizen ni kuru mono de wa naku shite itsu no gei de atte mattaku mane wo shite narau mono de aru to iu koto wa hanzen shite orimasu.

*Koe, Oto no Mane,* (onomatopoea)—Yueni jinshu no yōchi no toki niwa shisō wo arawasu ni temane, ganshoku, miburi to dōbutsu no koe, mono no oto no mane deshita ni chigai gozarimasen. Sūsennen no konnichi demo temane, ganshoku tō de shisō wo arawasu tasuke ni itashimasu. Sareba dōbutsu no koe, buttai no hibiki wo mane suru koto ga dandan shinka shite kotoba ni natta to iu wa muri de arimashōka? Mata yūkei no mono no na ga mukei no mono no na ni tatoe (Analogy) de natta to iu koto wa muri de arimashōka?

*Interjection*—Mata kidoairaku wo kanjiru toki ni shizen ni hassuru koe mo tsuini kotoba ni naru to iu koto mo muri de arimashōka?

*Hibiki*—Mata oto, hibiki tō wo mane te dekimashita kotoba no rei ni Eigo de rippa na meishi ni natte oru kotoba wo agemasureba:—

bang, zudon.
bump, kotsuri, atama wo buttsukeru, kobu.
crack, mishiri, garan; waru.
clap, te wo tataku.
snap, pokin, pachiri; hajiku.
rap, kotsukotsu; karuku tataku.
pat, hirate de tataku.
tap, konkon; utsuwa ni ana wo akete mizu wo dasu.
clash, ryōhō kara katai mono ga butsukaru koto.
crash, garagara to mono ga kuzureru koto.
splash, pichari to mizu wo hanekasu koto.
slash, sukari to hamono de kiru koto.
crunch, mori mori to tsubusu koto.
douse, zanburi to nurasu koto.
whizz, hyutto ya nado no tobu koto.
buzz, bunbun to hachi nado ga iu koto.
pop, spon to omocha no teppo nado ga iu koto.
twang, pin to yumi no tsuru nado ga iu oto.
jingle, chirinchirin naru koto, chōshi.
creak, gigi to itanoma nado ga naru oto.
squeak, kyūkyū naru koto.

whirr, hiss, hum, boom, flop, flap, din, whine, clang, clank, clink, chink, tinkle, rattle, rustle, whistle, whisper, clatter, patter, guggle, sputter, splutter, paddle, dabble, bubble, rumble.

*Kandō*—Mata Kandō wo arawasu koe ga kotoba ni natta rei wo agemasureba:—

Nippon, ou, ō, kurushii, mata itai.
Greek, oùaí.
Latin, vae,
Italian, guai.
Old Norse, vei.
German, Wehe, Weh.

Kopfweh, zutsū.
Wehmuth, kanashimi.
Wehklagen, nageku koto.

Mata daimeishi wo tsukete kurushin de oru hito wo shimesu go ga arimasu:

Latin, Hei mihi!
English, Ah, me!
Spanish, Ay di mi!

Tsui ni ichigo ni natte dōshi no kawari ni tsukaware masu:

Greek oùaí.
Italian, ohimè!=watakushi ga kurushinde oru.

Mata Italia go de wa ohimé, ohitu, ohise, to mageraremasu. Ouf—Samui kanji to kowai kanji wa *ugh, ouf, ug* no koe de arawaremasuru ga korekara English, *ugly, huge;* Dutch, *huggheren,* furueru to iu dōshi ga dekimasu.

Shizuka ni shiro to iu koto wo *sh! st! ss!* de arawashimasu ga kore wa osoraku yabanjin ga shinonde yuku toki ni saseru gasarigasari to iu oto wo maneta mono de arō to iu koto desu. Shizen henka shite:—

English, hush! hist! whist! whisper!
German, pst!
Danish, tys!

Swedish, tyst!
French, chut!
Italian, zitto!
Latin, sileo! damatte oru koto.

*Hem!*—Hem! mata wa ahem! to iu koe wa moto nanika iu mae ni sekibarai wo shita node ima wa hito no ki wo kochira ye mukesaseru tame ni tsukai masu.

Doitsu, hemmen, tomeru.
Igirisu, hem, kire no fuchi wo tomeru koto.

*Papa!*—Papa, mama to iu kotoba wa kodomo ga mono wo tabetari kuchi wo kikihajime tari suru toki ni ichiban yasashiku dekiru on desu. Nihon demo "umauma" to iu kotoba wa hotondo ichiban saisho ni dekiru kotoba desu. Rōma no kodomo wa haha ya uba no koto wo "mamma" to yobimashite, "mamilla" wa haha no chichi no koto ni narimashita; mata otoko oya no koto wo papas to mōshimashita ga, nomu chichi wo papilla (It. poppa, chichi, poppare, chichi wo nomaseru, Eigo, pap, kodomo no shokumotsu) to mōshita tokoro wo mimasuru to Nihon de otoko oya no koto wo chichi to mōsu no mo rei no nai koto de wa gozaimasen.

*Mimi ye no atari*—Mata kotoba no mimi ye no atari de sono imi wo arawashita no ga gozaimasu:—

| | |
|---|---|
| Nihon de yawarakai | Latin lenis. |
| „ „ katai | „ asperitus. |
| Nihon de tanoshimi | Latin voluptas. |
| „ „ kurushimi | „ crux. |
| | (Eng. excruciate.) |

Sate ikanaru kotoba demo ima no setsu ni shitagatte sakanobotte rireki ga hanaseru ka to toware masure ba sore wa dekimasen. Kotoba no henka suru koto wa jitsu ni hijō na mono de, mazu Latin no *dies* to iu kotoba wo rei ni shite miru to, *diurnus* (adj.) kara Italia *giorno* ni nari sorekara Fransu no *jour!* Hitotsu mo moto no kotoba to onaji ji ga arimasen. Mata Eigo no *good-bye* nado mo "God be with you" ga "God b'w'ye" ni natte tsui ni "Good-bye" to natta

no wa wazuka sū hyakunen no kotodesu; iwanya sū sennen no aida ni wa. . . .

*Monji*—Korekara kotoba no hatsumei ni tsuzuki mashite ningen no dai ni no daihatsumei ni tsuite ohanashi mōshi agemasu.

Monji ga kotoba ni okeru kankei wa kotoba no arimasen uchi wa shisō no hatsudatsu mo dekimasen. Mata monji ga arimasen kereba yo no kaika wa susumimasen.

Orimono, yakimono, tō no gotoki te no gei wa yūkei butsu de tsutae rare mo shimasu ga rekishi nari, shūkyō nari, hōritsu nari, bungaku (sunawachi uta ya shi no rui) nari mina iitsutae ni sugizaru mono desu.

*Ideogram*—Sate gengo no hajime ni tsuite sude ni nobemashita tōri monji no hajime mo yahari jitsubutsu no mane kara kita mono de gozaimasu. Sunawachi mina e kara kita mono de gozaimasu. Kore wo imi wo arawasu hōhō, sunawachi Ideogram to mōshimasu, sore kara ippo susunde mo ryakusare sōshite sono mono wo arawasazu ni on wo arawasu kototo nari mashita.

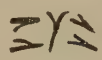
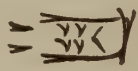
*Phonogram*—Kore wo Phonogram to mōshimasu. Sore kara susunde tsui ni on wo kumitateru bunshi wo arawasu yō ni narimashita, sunawachi kore wo Alphabet to mōshimasu.

E wo motte shisō wo arawasu hōhō no omo naru mono wa itsutsu gozaimashita.

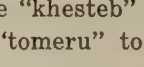
I. Egypt no Hieroglyphic.
II. Shina no moji.
III. Babylon, Assyria, Persia tō no Cuneiform.
IV. Mexico no Aztec-jin no moji.
V. Shō-Asia ni orimashita Hittite-jin no moji.

Konohoka America no Indians, Eskimo nado wa e wo mochiimasu. Mata konnichi Oshū demo, I, II, III, +, — zodiac no shirushi, tō no gotoki ideogram wo mochiite orimasu.

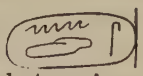
*Cuneiform*—Ima koko ni Babylon, oyobi Assyria no Cuneiform no rei wo ome ni kakemasu.

Assyria no  alpu, to iu kotoba wa "ushi" to iu kotoba de, furui Babylonia no kara maitta mono de, mata sore mo motto furui karakita mono de, kore wo tatemasureba ushi no atama ni narimasu. (kore kara Phoenicia no Aleph, ushi). Sakana to iu kotoba wa , kha, de arimashite, kore wa dandan furui Babylonia no kakimono ni ni natte orimasu. Nineveh to iu kotoba wo arawasu ni  , kore no furui katachi wa de arimashite uchi no naka ni sakana ga aru node sunawachi Nineveh wa hajime ryōshi no mura de atta to iu koto wo arawashi masu.

*Hieroglyph*—Mata Egypt no hieroglyphics no rei wo koko ni agete mimaseba, wa taiyo; mata mukei (abstract) no shisō ni wa koushi to mizu wo kaite "katsueru" to iu koto, de "ikusa" to iu kangae wo arawashi mashita.

Hier-phonogram—Sorekara phonogram no rei ni Ptolemy XV no kakimono ni *lapis lazuli* to mōsu ishi no na wa Egyptian de "khesteb" to arimashita, sokode "khesf" to iu kotoba wa "tomeru" to iu koto de *teb* wa buta de arimashita kara  kono e de *khesteb* to arawashimashita.

Mata kono hoka hotondo Alphabet no yō na shirushi no mochiikata ga arimashita.

Genkon yo ni ichiban furui kakimono to shirare te oru King Sent no hibun ni kono O no na ga  de arawashite arimasu. Sunawachi kono Alphabet ga ima no Europe no alphabet no senzo de aru.

*Konnichi shirete oru tokoro*—Egypt-jin no hatsumei shita mono wo Semites ga (Hebrew, Phoenicia-jin tō) kairyō shi, tsui ni Greek-jin ga kanzen na mono ni itashimashita. Egypt-jin ga hatsumei shita nochi 6000nen no uchi ni higashi wa Chosen, Siam, Burmah tō made mo hirogari nishi wa Oshū kakkoku no Alphabet to natta to iu koto wa omoshiroi jijitsu de wa gozaimasenka?

*Monji no Okori ni tsuite no Kusetsu*—Kono koto ga hakken sareru mae wa kotoba no okori no koto ni tsuite to dōyō ni iroiro na kusetsu ga okonawaremashita. 37nen izen (1853) no Encyclopedia Britannica ni "Monji no hatsumei sha wa aruiwa Adam, aruiwa Jōtei, shikarazareba Pliny no kotoba no tōri eien kara monji wa attamono de aru" to mōshite orimasu. Mata sono 2nen ato (1857) ni Fransu no mottomo yūmei naru gakusha no Ernest Renan wa "Monji no okori wa mattaku kurayami de aru" to mōshimashita. Tatta 15nen mae ni (1874) Prof. Whitney wa Phoenicia-jin ga subete no monji no moto de aru to iu koto wo iwaremashita kurai desu.

*Sono jibun wakatte ita koto*—Ima no Europe no alphabet wa Rōma no alphabet de ari, Rōma no wa Greek kara ki, Greek no wa Phoenicia kara ki, 22nen zen (1868) ni hakken sareta Moabite Stone to nazukeraretaru kigen zen 10seiki no Semitic no monji kara kite oru to iu koto wa wakatte orimashita ga, Egypt no hieroglyphics to kurabete mimasuru to katachi to ii, na to ii, junjo to ii, mattaku kotonatte orimashita.

*Plato*—Shikaruni Plato, Diodorus Siculus, Plutarch, Tacitus no gotoki kodai no gakusha wa alphabet wa Egypt

kara kita mono de aru, sunawachi Phoenicia-jin mizukara kore wo hatsumei shita to wa moshite orimasen deshita.

*1859*—Kono nammondai wo akiraka ni shimashita nowa Fransu no Egypt gakusha Emanuel de Rougé to iu hito desu. Kare no jiron de wa Semitic alphabet to Egypt no hieroglyphics to wo chokusetsu hikaku shite wa ikan; sokubun ni mochiita sōsho wo tazune nakereba naran to iu no desu.

Sate Semite-jinshu ga Egypt wo torimashita toki yori furui kakimono wa yononaka ni tatta mittsu shika gozaimasen.

1. Hitotsu wa Berlin no hakubutsukan ni gozarimasu. Kore wa Hyksoo ga Egypt wo ōryo shita mae, sunawachi 2080 B. C.

2. Ta no hitotsu wa Prof. Lepsius no shoyū suru mono. Motto furui mono.

3. Dai san ga yūmei naru Papyrus Prisse to nazukerarete M. Prisse d'Avennes ga Thebes de eta sōshite Paris no Bibliothèque Nationale ye kifu saremashita 18mai no jitsu ni rippa na papyrus ni kaita mono de gozarimasu. Kore wa Moses yori sūhyaku nen zen no mono de, osorakuwa Abraham yori mo furui mono de arō to iu koto desu. Yueni genzai sekai ni aru ichiban furui shomotsu desu.

   Myō na wake desu ga kono shomotsu ni kaite aru kotogara wa nanda to omoeba, rōjin ga rōnen no koto wo ronjita mono de, sugisatta ii mukashi no futatabi konai koto wo nageki, wakai mono ni rōjin no oshie wo mamoru yō ni to jogonshi, kenson to jūjun naru koto wa subete no toku no kiso de aru, nado to kaite arimasu.

   Kono daihakken ga yo ni araware ta no wa wazuka 16nen mae (1874) no koto de, konnichi de wa alphabet ga Egypt kara kita to iu koto ni tsuite wa isasaka mo utagai ga gozarimasen.

## V

### AT HOTEL PFISTER, MILWAUKEE, WISCONSIN, REPRESENTING THE HONORARY COMMERCIAL COMMISSIONERS OF JAPAN TO THE UNITED STATES, SEPTEMBER 22ND, 1909[1]

We are on a great peace mission, consisting of men, engaged in business and industrial pursuits and in education, whose object is to draw the two nations into a closer friendly relationship. But it does not matter who the agents are, so long as our object is noble and peaceful. No long ago you entertained in this beautiful hotel one of our greatest generals, and that went a long way towards cementing the friendship between the two countris. International relations are as sensitive as some constitutions to the changes of the weather. Misunderstandings and frictions often arise from the most trivial causes. Diplomacy may do much, but it is a poor afterwork, and like the physician whose aid is called in only after the disorder has manifested itself. The real and lasting relations between two countries must be founded on the friendship between the peoples themselves. Tonight while we are around this festive board the ladies of our party are enjoying the hospitalities of a lady who has for the past nine years educated a Japanese lad caring for him as one of the members of her own family. The lad returned to Japan last summer after finishing his course at the University of Wisconsin to let the light of his Alma Mater shine in that far-off land. I have no doubt that she is only one of many. Do we need feel strangers in a place where there are such benefactors and friends of Japan? I hear a voice wafted from across the broad Pacific, over the mountains and plains of this great continent: "Inasmuch as ye did it unto the least of these my children ye did it unto

[1] From Naibu Kanda's diary.

me." The Japan of 1909 is different from the Japan of 1853. Her political reforms by which an absolute monarchy with 2,500 years of history back of it was changed into a constitutional one with two Houses of the Diet, her social reforms by which the feudal system was abolished after a sway of 700 years and all men were made equal in the eyes of the law, her educational reforms by which the English language is made compulsory in her secondary schools and 98% of her children of school age are attending school—all these have made Japan what she is today. Yet Japan, from time immemorial, has always adhered to the principle of justice and humanity, and in this respect the Japan of Commodore Perry is the Japan of today. The America of 1909 is not the America of 1853. She has studded her Pacific coast with rich and prosperous cities which shine on the firmament of this great Republic as stars of yonder flags which decorate the wall. But America has always adhered to the same noble principle of justice and humanity. In this respect the America of today is the America of 1776 when that grand old bell proclaimed the common brotherhood of men. Thus Japan and America have always adhered to the same principle and brothers they shall walk hand in hand till the end of time.

## VI

### AT RAJA YOGA ACADEMY, POINT LOMA, CAL., REPRESENTING THE HONORARY COMMERCIAL COMMISSIONERS OF JAPAN TO THE UNITED STATES, NOVEMBER 22ND, 1909[1]

Madame Tingley, Professors of the Academy, and our Hosts:

As I sat here listening to the beautiful music, and seeing the equally beautiful dancing on the part of the pupils—the little girls—with the bright sun over my head, I wondered on what spot on the face of the globe we were assembled this morning.

I felt as if I were transported back thousands of years to Ancient Greece. These beautiful girls with their appropriate dresses, in garlands and with wreaths on their heads, dancing the dances of the ancient classics, made me feel as if I were in the midst of Ancient Athens, as if I stood on the top of the Acropolis, amid the ruins of the Theatre of Dionysus, the tomb of Socrates; with Demosthenes on the Hill of Mars, and instead of the Bay of San Diego, the Bay of Salamis.

[1] The speech was reported in full at the time in *The Century Path*, the well-known organ of the Theosophical Society with which Raja Yoga Academy is closely connected. About this visit of the Japanese Business Commissioners to the United States headed by Baron, now Viscount, Shibusawa, we find the following entry in Naibu Kanda's diary: "Arrived at San Diego at 9.30. We were taken in automobiles to Point Loma on the promontory and were entertained at the Theosophical School of Mme. Tingley. In my address to them I said (*the substance of the above address briefly summarized*) — Mrs. Tingley then made an elegant address and said that 'Nature was beautiful in Japan. No wonder the Japanese were so poetical, so spiritual. There was an indescribable something in Japan which bespoke the possibilities of development in spiritual life. There was a great promise of the great spiritual life to be grasped by great nations. Men shall know their divinity. Universal Brotherhood would be the light of man, of nations. The power to live and the knowledge of dying is the key to the situation, etc.' "

I felt transported to Ancient Greece, but on second thought: Where did this music come from? This music did not at all belong to the time of Socrates and Demosthenes. You have the advantages of the Twentieth Century. Since those days, there has been developed the Western music of Wagner, Liszt, and the other great masters. So you have the union of pure archaic dancing with the noble music of the West.

And on what other spot on earth can you choose the seat of such an institution, as on this southern extremity of the United States, favored with such climatic influence, so beautiful in temperature that roses and oranges bloom throughout the year? It seems to me that you have the ideal spot; but I, of course, wish that you had placed it on the other side of the Pacific instead of on this side.

I hope that we who come from Japan, who have Buddhism, Christianity, Confucianism, and all the "isms" on the earth in our country, will find that you have amongst us (as far as principles are concerned) as many who believe in the principles of your Society as you can find anywhere, for we believe in the principle of Universal Brotherhood. In this I can most heartily sympathize with you, and I am voicing the rest of the Commission, who are so happy on this occasion this morning. I wish to express to you in the heartiest terms possible our most complete appreciation and enjoyment of the entertainment you have prepared for us this morning.

We have been in over forty cities in this country and we have never had any entertainment of this kind anywhere—an entertainment which both ladies and gentlemen of the Commission could thoroughly enjoy and sympathize with and ever remember.

I tell you the best thing that you have done for us is that you have made us at home here under this genial sky and in this place, which seems to be so free from any worldly conventionalism that it is perfectly delightful, and only reminds us of the fact that we are so very near home.

We thank you very much.

## VII

### AN ADDRESS OF THANKS TO THE CAPTAIN OF THE *CHIYŌ-MARU*, DECEMBER 16, 1909, ON THE EVE OF THE SHIP'S ARRIVAL AT YOKOHAMA[1]

Ladies and Gentlemen: I have been called upon to make speeches often during the past three months when my head was anything but steady after banquets. But this is the first time I am called upon to make a speech when my feet are unsteady as they are at this moment. Just four months ago this little band of pilgrims started across this ocean on a tour of study and inspection. And now we are on our way home laden with experience and information, to the amount of which our three hundred pieces of baggage on board bear no comparison. But the best souvenir we carry home with us is the assurance that the American people have a soft spot in their heart for the people of Japan.

We have been shown the Niagara Falls, the Grand Canyon and all the wonders of Nature which America boasts of on land, but our good Captain has thought our program would not be complete without a little ripple in this generous punch-bowl. But do we need any disturbance of the elements to make this a memorable voyage? The splendid discipline, the efficient service and the scrupulous cleanliness maintained throughout the ship have impressed themselves on our minds so that we shall remember this trip ever afterwards as one of our pleasantest experiences. Besides, the delightful company, the pleasant acquaintances we have formed, the nice entertainments, the games, the dances, etc., etc., all combine to leave their lasting impressions on our minds.

Here let me on behalf of all the passengers express our sincere thanks to the Captain, Mr. and Mrs. Avery and all

[1] From Naibu Kanda's diary.

the officers on board for their uniform courtesies; and last but not least, let me express our hearty thanks to those gentlemen who have kindly acted as committees on games, and let me wish to all those of our fellow-passengers who are to continue their journey Godspeed and bon voyage!

Taken by Mr. Tanji Kuroki,
on board the "Chiyo-maru"
at the time of our return
from the United States.
Dec. 17th 1909.

## VIII

### AT THE DINNER GIVEN BY THE ALUMNI ASSOCIATION OF THE TOKYO UNIVERSITY OF COMMERCE, ON MARCH 20, 1921[1]

Members of the *Josuikai* and Gentlemen:

It gives me great pleasure to be present at this dinner this evening, at which I have the honor to be a guest together with the members of the Graduating Class. I hope you will permit me to address you in English, because this is about the only gathering in the country which can be addressed in that language without interpretation and because this is the last occasion on which I shall speak to my old students in the language, towards their acquisition of which I trust I have contributed something.

During my trip to Formosa I received a warm reception everywhere from our graduates, old and new; and at one of the dinner parties I made the remark that, as it was the pride of Englishmen that the sun never sets on the Union Jack, they could say with equal pride that the sun never sets on their emblem—Mercury's caduceus.

It is a great pleasure to me to sit together at this table with those who have left their footprints in almost every quarter of the globe in one capacity or another, in important business relations and those who are about to go forth and follow in their footsteps.

I have often likened the office of a teacher to that of the boatman of a ferry who makes it his life-work to carry passengers from one bank of a river to the other. Humble as his daily work is, yet he fills an important niche—forms an important link in the course of the traveller's journey.

[1] From the *Josuikaihō* (Bulletin of the Alumni Association of the T. U. of C.)

To watch and see those in whose education he has had a hand gradually rise in the world, step by step, from one important position to another, carving out for themselves useful careers and having honorable records to look back upon, all this is one of the supreme rewards of a pedagogue. You do not find millionaires among men of my profession. They look forward to lay up for themselves an immaterial wealth, and they have their reward. You remember the story of Cornelia, the mother of the Gracchi. When one of her friends came and, exhibiting with pride her jewels, asked, *"Illa sunt tua ornamenta?"* she pointed to her sons and replied, *"Filii mei sunt mea ornamenta."* And so I point to the thousands of the worthy sons of Hitotsubashi and say with pride, *"Discipuli mei sunt mea ornamenta."*

In closing I wish to thank you most heartily for this send-off on the eve of my departure to attend the International Parliamentary Commercial Conference at Lisbon, and, on my way home, the Centennial Celebration of my Alma Mater in America. Gentlemen, I thank you.

## IX

### AT THE CENTENNIAL CELEBRATION OF AMHERST COLLEGE, JUNE 22ND, 1921 [1]

Mr. Chairman, Your Excellencies,
Ladies and Gentlemen:

It is a rare pleasure for me to be present on this memorable day, and a great honor to be invited to address you on an occasion which will be forever inscribed in letters of gold in the history of Amherst College. Since my arrival in Amherst on Saturday, I have been almost overcome by the succession of pleasant surprises; but to find my name among the speakers here, and linked, too, with such distinguished names, was the greatest surprise of all. I feel, however, somewhat relieved to think that you, Mr. Chairman, have wisely flanked me, like a Greek phalanx, with strong forces both in front and at the rear.

Forty-two years after graduation to come back to the bosom of one's Alma Mater, you, my fellow alumni, can well imagine might fill any heart with joy and gladness; but you cannot realize what such an experience means to one who

[1] From the *Amherst Graduates' Quarterly*, August, 1921.

Under date of Amherst, June 21st, 1921, Naibu Kanda wrote in his diary: "Stayed at home and wrote my speech." "June 22—Went up to the President's house and rehearsed the Presentation. Centennial Procession in cap and gown. Conferring of Degrees by the President on Lord Amherst, H.E. Ambassador Jusserand, myself, Prof. Rose of Cambridge, Mr. Champenois, Prof. Olds, Dean of Amherst College and Prof. John Tyler. The President first called the name; the person stood in front of him, a few words were addressed to him, the President then stepped forward and handed him the degree, upon which the hood is placed over his neck. After the dinner in the Auditorium tent, speeches came off. Speaker Gillett of the House of Representatives acted as chairman. Before me the French Ambassador spoke; then came my turn. It was my first experience to speak in a large tent, but I was able to fill it with my voice. I had written my speech in a hurry, but it went off all right."

once came a stranger from a far distant land and found, in this most beautiful spot on earth, teachers and friends who received him with open arms and gave him all the benefits and privileges of a Christian home and community.

The great honor which my Alma Mater has conferred upon me far outweighs any contribution of mine to the cause of education in my country. I look upon it, therefore, more as a stimulus and inspiration for my future labors, in which I shall always endeavor to uphold the Amherst ideal that education must not confine itself to the cultivation of the intellect only, but must be grounded also on deep moral foundations. This is the very principle which was advocated, just half a century ago, both by President Stearns and by President Seelye, in their replies to the questionnaire of one of our greatest statesmen and educators; and to realize this ideal is one of the most important problems which my country has yet to solve.

I should be both selfish and ungrateful were I to take the honor I have received today in a personal way only. To me it has a deeper significance—it is a symbol of America's sincere interest in the progress and development of Japan. Japan had an ancient civilization and culture before Portugese and Spanish traders found their way to Marco Polo's Ziphangu. Christian propaganda, which soon followed, was so successful that in the sixteenth century there were no less than 150,000 converts, including many of the *Daimyos* or hereditary nobility of the land. But when Church became mixed up with State then persecution followed, and Japan shut herself up from further intercourse with the West. The first American ship that touched her shores was a 200-ton schooner, the Franklin, which sailed from Boston on December 11, 1798, and called at Japan on her way to Batavia. Her well-meant overtures to draw Japan into trade relations with America were, however, not welcomed, though her officers and crew were courteously received, and as courteously dismissed. Half a century passed, when in 1853, Commodore Perry knocked at her gates and prevailed upon Japan to abandon her policy of seclusion and isolation, and

Naibu Kanda, LL.D., 1920

At the Centennial Dinner of Amherst College, 1920

to enter into friendly relations of trade and commerce with the new world. Japan saw that America's motives were not selfish aggrandizement but friendship for mutual benefit. She put her hand of confidence into that of America, and opened her doors as America had opened hers to Japan. Thenceforth it has been one continuous history of indebtedness of Japan to America and of ever increasing mutual interdependence.

It was America that lent us, in the early seventies, Dr. David Murray of Albany, who organized the new educational system of the country; that lent us Colonel William S. Clark, President of the Massachusetts Agricultural College, and his able body of assistants, to establish the Sapporo Agricultural College, which has produced a group of remarkable men in various fields of activity both at home and abroad; that lent us Dr. Edward S. Morse, the first professor of zoology in the Imperial University of Tokyo; Ernest F. Fenollosa, the first professor of political economy, philosophy and the fine arts in the same university; Dr. William E. Griffis, the author of "The Mikado's Empire"; Dr. George A. Leland, of the class of 1874, the founder of physical culture in our schools, which had such a far-reaching influence in building up the physique of our rising generation; Mr. Louis B. Mason, the first to introduce music into Japanese schools; and last but not least, Lafcadio Hearn, the most sympathetic and faithful interpreter of the Japanese mind to the western world.

It was to America that Japan chiefly looked for guidance and help not only in the sphere of education, but in the construction of railways, in the establishment of post and telegraph systems, banks, technical and commercial schools, and various other economic and industrial institutions. Harvard, Yale, Columbia, Johns Hopkins, Chicago and a score of other American institutions of learning have furnished presidents and teachers of the Imperial Universities, ambassadors, statesmen, scholars and business men. Amherst has furnished preeminently religious and spiritual leaders of our people, of whom the best known is Joseph Neesima, founder and first president of Doshisha University.

To the minds of those who cherish the memory of Japan's debt to America, the honor conferred upon me is but another link in the chain which will strengthen the bond of mutual understanding and sympathy between the two peoples. The exaggerated talk of friction, of strained relations, even of war, are the spawn of a yellow press and offspring of self-seeking Jingoism. The world is small and is growing smaller every day. It is but natural that there should arise many questions between two progressive nations in which their interests clash; but there is no question that cannot be solved by peaceable negotiations if both parties are patient enough to arrive at a thorough mutual understanding. These trifling rumors are mere ripples on the surface; the great ocean of mutual confidence and time-honored friendship is calm in its profound depths, and may it every remain so for the sake of the peace and happiness not only of America and Japan but of the whole world!

## X

### REMARKS, PROBABLY AT THE LUNCHEON OF THE AMERICA-JAPAN SOCIETY BEFORE SAILING TO ATTEND THE WASHINGTON DISARMAMENT CONFERENCE, 1921 [1]

Permit me to add my best thanks to those that have been so eloquently expressed by the other gentlemen in this pleasant function. Nothing brings home to me the fact of Japan's increasing intercourse with America than these gatherings of our Society, which have become more and more frequent taxing our gastronimic capacity to a serious extent. To those coming from America or going there for mere travel and observation such a function is a pleasant expression of welcome or bon voyage. To us going on a special mission it has a deeper sense, it is an earnest of your kind wishes for our success and we accept it with a corresponding sense of responsibility mingled with gratitude and with some anxiety as to what the future has in store for us. I have but recently been to America and from the personal experience of the goodwill and friendship of the best-informed, intelligent section of the American people who are as friendly to Japan as you are to America, I feel confident that with their sympathy and with your co-operation at home we shall succeed in driving another rivet in the bond that holds our two peoples in harmony and union.

[1]From Naibu Kanda's MS.

## XI

### AT THE Y.M.C.A., NEW YORK CITY, DECEMBER 9TH, 1921[1]

I can hardly express my appreciation of your kind invitation this evening to dine together and to talk together. It was only two days ago that I had the pleasure of being invited to dine with one of your best families. To be introduced right into the heart of such a home, and to sit with the children of the family was a sort of an inspiration. Somewhat similar to it is my pleasure in coming together with the younger generation here this evening.

Let me congratulate you, first of all, on the splendid opportunities which are offered to you here and for the well-organized establishment of this great institution, practically open to all, for your physical, mental, and spiritual development. The Y.M.C.A. is really a wonderful institution, spreading its good works all over the world. In the principal cities of the world, in the frozen regions of the North, in the isles of the tropics, like the drum and the banner of the Salvation Army, the Red Triangle marks the vanguard of the Y.M.C.A. workers.

I remember when in the early eighties the Y.M.C.A. was organized in Japan, when to a small group of earnest promoters Dr. Verbeck, one of the oldest of American missionaries, spoke some wise words of advice, saying that it was one thing to begin a work of that kind, but quite another to keep it up, warning them now that the work was begun, never to give it up. And they have followed his advice. They have never given it up, so that today the Y.M.C.A. Red Triangle is found all over the Empire. When you think how Christianity was generally tabooed by the educated classes, when it was not strange that a Christian

[1] From Naibu Kanda's MS.

professor going to his class should find the words "Christian Priest" written on his blackboard, the change which has come over the younger people of Japan in recent years is marvelous. In all the principal cities of the Empire, even down in Formosa, in nearly all the colleges and universities there are Y.M.C.A.'s with boarding facilities, reading rooms, etc., and the work is steadily going on. We have been especially fortunate in having some of the finest men from America as representatives of the Y.M.C.A. work there. I hope I am not a whit behind others in my admiration for the remarkable organization and team work in your institutions, but I believe that in the last analysis the chief thing is the personal influence of individual workers. I have considered it one of my great privileges always to have a few personal friends among your leaders there, and to be able to think of the Y.M.C.A. work in terms of those finest types.

This leads me back to the recollections of the pleasant memories of what I might call my personal experience forty years ago in coming in contact with a great man.

*(Here I related my indebtedness to the late President Seelye for teaching me the elements of articulation evey day after dinner.)*

Nor am I the only Japanese who is deeply indebted to President Seelye. The name of Amherst is peculiarly connected with some preeminently religious and spiritual leaders of Japan. I refer to Dr. Neesima who was the founder of Doshisha University and its first president, and Mr. Uchimura, who is doubtless the most remarkable leader at present of thinking young people, and at the same time of hard-working, simple country folk.

This reminds me to speak of another benefactor of Japan. The late President Clark of the Massachusetts Agricultural College, who in the short period of only 8 months, produced remarkable results, laying the foundation of a government school conducted under Christian principles, and turning out such men as Dr. Sato, the President of the Hokkaido Imperial University; Dr. Nitobe, Mr. Uchimura,

Mr. Zumoto, and a score of earnest Christian scholars, writers and men of affairs.

Thus the influence of a strong personality is perpetual, and their work immortal. When President Clark left Sapporo, turning back on his saddle, he said to a small group of his earnest students these farewell words: "Boys, be ambitious!" Those parting words sank deep into their hearts, and they have borne fruit a hundredfold. Those men, in their turn, have worked hard in different spheres of activity, becoming instrumental in spreading wider and wider among succeeding generations of young men the same idea of *being ambitious*, not in the shallow and superficial, but in the deeper and profounder sense of the world.

One of the characteristics of your organization seems to be in its endeavor for the democratization of the opportunity for developing individual personality. It is so accessible; the door is open practically to everybody. The road seems to be being prepared here both for the work and the joy of life. I should like to see a further encouragement of both pleasant and serious phases of your activities, and see the great masses reached in that way. Moreover, recreation is what we all absolutely need in order to live and think, and work thoroughly and whole-heartedly. Was it not your great ex-President Roosevelt who said—"He is not fit to live who is not fit to die, and he is not fit to die who shrinks from the joy of life or from the duty of life"?

Enjoy your lives thoroughly, but stop and think as you go on. It is sad to see young people drifting along, instead of living conscious and awakened lives.

If thus the standard of the common level of a nation be raised even an inch higher, I should call it the happiest omen of prosperity, and the strongest security for that nation in the most fundamental sense.

The necessity of the instructed and enlightened public opinion, in this connection, is being recognized more and more. Every forward-looking Japanese is keenly awake to the truth. It cannot be done in a day, but I have a firm

confidence in the gradual growth of really educated public opinion.

It has been said (Prof. Turner) that the salvation of the great Republic, with its traditional spirit of democracy and tremendous economic and social changes in the last three decades, lies after all in the spirit of the Western pioneers' "house-raising," and that all over the nation, in voluntary organizations for aid to the government, is being shown the pioneer principle of association that was expressed in the "house-raising." The Y.M.C.A. is certainly one of the most typical of those voluntary organizations.

It seems to me that the truth above stated can be applied just as well to the solution of the international problems. Could it not be said that what is now going on in your great capital is a sort of international "house-raising"? You have been endeavoring to solve the same question working from within, so to speak. Now the governments are trying from the outside to build a right framework.

In closing let me congratulate you again on being engaged in this noble work of construction, and I sincerely hope for its growth in the future, both in its depth and width.

## XII

### AT JOHNS HOPKINS UNIVERSITY, DECEMBER 12, 1921[1]

At the ever-to-be-remembered opening session of this historic conference, the President of the United States voiced the sentiment of the people, perhaps of all the nations, when he said, "We harbor no fears; we have no sordid ends to serve . . . There can be no cure without sacrifice, not by one of us, but by all of us. . . . In all simplicity, in all honesty, and all honor, there may be written here the avowals of a world conscience refined by the consuming fires of war, and made more sensitive by the anxious aftermath."

The delegates of the nations have come from the East and the West, with the full realization of the deep significance of this conference; and this realization was visualized and heightened during that impressive Armistice Day, when the silent but mighty voice of prayer went up to Heaven from the hearts of millions of mothers and sisters and brothers throughout the land. Thus, it was with a feeling as of treading upon sacred ground, and with a sense of tremendous responsibility that the representatives of the nations came together.

The progress of the work of the Conference has been very gratifying for us to watch. The simplicity, honesty and honor seem to characterize the whole procedure as becomes the council of earnest and strong men, under the courageous leadership of your statesmen.

Since my arrival in Washington, I have been one of those interested observers of the work of this momentous Conference for the Limitation of Armament, and for the problems of the Pacific and the Far East, and have realized

[1] From Naibu Kanda's MS.

the difficulties of grasping the scope of the situations as they developed themselves from day to day.

I am neither a diplomat nor an international lawyer; but have been interested in the education of the rising generation of my country for more than forty years. Being a student myself, and an observer of the phases and conditions here and at home, I would like to avail myself of this opportunity to take up some of the problems foremost in my mind, and deal briefly with them, hoping that I might be able to present to you what I believe to be the position of Japan especially with regard to her foreign policy.

I realize the great difficulties of my task. I keenly feel the limitations of my ability in tackling such a problem as this, but I mean to be fair-minded and impartial in my judgment. I shall try to the best of my ability to present to you, fairly and frankly, with as little prepossession and prejudice as possible, what I believe to be the facts and their true interpretation.

One of the remarkable features noticeable at this Conference is the receptive attitude of mind on the part of all engaged therein. If the war has had something to do in bringing about a reactionary growth of nationalistic spirit in some countries, it was surely not the only result. Having passed through the fiery ordeal of war and the chastening discipline, physical and mental, of its trying aftermath, we are all the better prepared to assume a fair and rightful attitude of mind especially toward international relationships. I have been watching the recent development of this tendency among the Japanese people. It is needless to repeat that our Delegation have come to Washington with the earnest purpose of consecrating themselves to the great task and with a sense of the gravest responsibilities. The spirit of co-operation is an outstanding characteristic of this Conference. It is inspiring to see the conciliatory tone pervading the whole atmosphere at Washington in the vigorous pursuit of the world-aim to bring about a better order of things.

Now, I wish to touch more particularly upon the position of America and Japan in the Conference. Some people here seem to have feared that the pathway toward an amicable and satisfactory agreement would be blocked by the "Pacific and Far Eastern problems." I shall attempt to point out the nature of these problems, and the unsoundness of the contentions. . . .

Some mischief-makers have whispered of a probable war between the United States and Japan. Japan make war against America, that first introduced her to the sisterhood of civilized nations and whose friendship for her for more than half a century has been unparalleled in the history of the world? Japan make war against America,—a nation left practically unassailable since the Great War, that has demonstrated to the world that national strength resides not in the extent of armed establishments, but in the perfection of industrial organization, backed by the education and patriotism of the people; in other words, not in the number of guns, but in the men behind the guns? Japan is facing the problem of a territory too small to feed its own growing population; and she is also dependent upon the rest of the world for both its markets and its supplies of material. If some pessimists, whose motives I do not now question, entertain rumors of Japan's attack on the Pacific Coast, crossing an ocean nearly twice as broad as the Atlantic, can you possibly imagine that the thinking, intelligent people of Japan could be carried away by such madness and folly as to entertain such a preposterous idea even for a moment? Can you possibly imagine that American common-sense, not to speak of time-honored friendship, would tolerate such an absurdity?

The alarmist here has hinted that Japan might have an eye upon the Philippines. Can Japan, whose ambition is the safety and integrity of her own territory, entertain such an aggressive policy? So long as the Philippines remain in friendly hands, they will never be a menace to her, and Japan is reassured that, by virtue of the Conference now in session, those hands will always remain friendly.

I am not unaware of the prevailing ill-feeling in China toward Japan. Nor am I ignorant of the charge of the existence of dominant militarism in Japan. I admit at the outset that we have sometimes made mistakes, and that we have been guilty of sins of commission and omission in the past in our attitude toward China.

Nor do I wish to palliate it by saying that the offence is a common one, which all the Western powers must also share. But I only wish to suggest: Would it not be fair to judge the actions of a nation according to the standard of morality of the world at the time they were committed? The progress in international morality seems to have made rapid strides in the last few years. We are trying to live up to this new standard and satisfy our sense of international morality. And what is being done at Washington will surely help it.

I would like to say a few words here on the much-talked-of militarism in Japan, and for that purpose I would like to trace very briefly if you will allow me, the history of the development of Japan as a modern nation.

Fifteen years after the arrival of the Perry Expedition in Japan, which awakened her from a peaceful slumber of centuries and introduced the once hermit nation to the rest of the world, Japan experienced a momentous revolution in her national life. The Restoration of 1868 marks the new birth of Japan as a modern state. It was followed by such fundamental changes in her social and political organizations as the complete abolition of the feudal system of land tenure, the actual unification and centralization of power, etc.

One of the significant events of that epoch-making period was the promulgation of the famous Oath (Apr. 6th, 1868) by the late Emperor, which is regarded as the corner-stone of the great changes of New Japan, and is called by some the Magna Charta of Japan. The Oath consisted of five articles. One of them affirmed that "knowledge shall be sought throughout the world, and thus shall be strengthened the foundation of the Imperial Polity." Another article

proclaimed the principle of the participation of the people in the deliberations of state affairs. The fundamental principles for our national development were thus laid down, thanks to the wisdom and foresight of our late Emperor and of the group of progressive men, whose intense love for their country made them ever ready to sacrifice their lives, as many of them did, on the altar of patriotism.

You may be interested to know how eager we were, at the very beginning of our new national life thus inaugurated, to reshape our system of government, by adopting the methods prevailing in Western nations, especially in the United States, such, for instance, as the popular election of all government officials. Reaction set in as was natural, but the great current of reform moved on, although so far as the main structure was concerned, the ancient form of centralized government was restored. Thus the indefatigable spirit of a newly-born nation, having scrapped its ancient traditions wherever necessary, and determined to get the real grasp of the world situation, kept moving on and on; and the result is seen to-day in many concrete and constructive achievements.

Five years after the Restoration, a group of progressive men petitioned the government to establish a representative body elected by popular vote to deliberate on the general affairs of the state. So loud was the popular demand for representative government, especially after 1879, that the government was forced to issue a proclamation in 1881 setting a definite year for the opening of parliament. For ten years the enthusiasm of the people became more and more intense until the parliament was established in 1890, and the almost ideal result of the first election which then took place proved how earnest and sincere the whole nation was. Since that time, although there have been many ups and downs, the general trend of things has been gradually and steadily toward a parliamentary system of government, although we are yet far from having achieved our object in its fullest sense.

After this somewhat prolonged digression, let me now consider the question of our alleged militarism.

The world has undergone tremendous changes within the last half century. Let me go back for a moment and consider how great those changes were. When Japan threw off her old garment and put on the new form of a modern nation, the atmosphere of Europe was by no means peaceful. One of the strongest impressions made upon her first envoys, who visited the civilized nations of the West with a view to studying their institutions and adopting them wherever possible, was the triumphant figure of young Prussia, fresh and vigorous at the head of a new empire, just after the war of 1870.

Moreover there were not lacking events and incidents at Japan's very door, calculated to deepen the conviction of the necessity of standing upon one's own feet and of being able to defend oneself. Japan saw her neighbors suffering from their inability to hold their own against the encroachment of western powers, and she felt the danger to herself pretty imminent. You have only to open the map of Asia to see what I mean.

The Sino-Japanese War was fought by Japan only for the sake of self-preservation, for she could not abide seeing Korea fall into the hands of a neighboring power, thus creating a constant menace aimed at her very heart. When we emerged from that life-and-death struggle, what was our reward? The forced restoration of the prize of the Liaotung Peninsula won at the cost of immense sacrifices! It was a very unfortunate event in more senses than one, because apart from sowing the seed of future troubles it impressed upon the minds of our people more than anything else the sense of helplessness of right without might. And when a little later she saw the very powers that had given her the "friendly advice" to give up the Chinese territory calmly proceed to absorb not only those very regions, but other places as well, it was a most unfortunate and painful object lesson to her. Then came the Russo-Japanese War,

from which struggle Japan again came out triumphant. She was no longer a *quantité négligéable* but was recognized as one of the strong nations of the world. Still she was looked upon like a youth just attaining his majority, headstrong and plucky, but not yet mature—a stage not always welcome or agreeable to the other members of the family.

I wish to guard myself here against being misunderstood. I am by no means trying to justify the so-called militarism in Japan. On the contrary, we realize that we have only just managed to survive our struggle for existence; we are grateful that we now stand firm on our own feet, though by no means self-satisfied or contented with our present condition. If a student is a fine foot-ball player in his college days, it does not necessarily follow that he would spend all his life as a professional athlete without full appreciation of life's meaning apart from physical development. What I want to make clear is the naturalness of the historical development of militarism in Japan, but Japan has a higher mission and I believe her national growth in future will show much richer and higher developments.

I now come back to China. I confess I find it extremely difficult for me to follow what is going on in that country. Everyone knows, however, that China has been a republic for ten years; that twice in this decade attempts to restore the monarchy have been made, that the republic of China at present is divided; and that the whole situation is lamentable, if not disastrous.

The political, economical and social conditions there are far from what we would like to see them. The stability of government would seem to be the first pre-requisite.

Our wishes as regards China are after all an undisturbed access to, and a fair supply of, the necessities of our national life. Japan is neither self-sustaining nor rich in natural resources like the United States. We are shut up in a group of mountainous islands, smaller than your State of California, but with a population of sixty millions. To

illustrate: suppose that your original thirteen states were the only land on this continent, and that there were no "West" in the geography and the history of your national development, you would be far better off than is Japan to-day, for her area is less than half the area of those states, while her people have been living and dying in this narrow strip of land for twenty long centuries. No wonder if we feel the lack of that vast expanse of land you have in your West, not to speak of the immense abundance of your natural wealth. No wonder, if our people lack that free, bold and open-air temperament of your sons of the West, with plenty of elbow-room and opportunity.

Nor have we an empire like that of Great Britain scattered far and wide over the face of the globe, capable of supplying the needs of our national life; but like England, we must obtain our means of sustenance from abroad and our manufactured products must find their way to oversea markets. We have reached that stage of national development where a nation must industrialize in order to preserve its existence.

Now, continental Asia is rich in foodstuffs and basic raw materials which we so greatly need for our industry. It is here we ask the right to equal opportunity, expecting no advantage over other countries beyond that of geographical propinquity. We only ask of all concerned the maintenance of the policy of "live and let live."

It goes almost without saying that there is no reason whatever for Japan to oppose the principle of open door in China. The natural resources of China are immeasurably rich; they are not even explored yet. Think of the vast expanse of her territory, and of the future necessity of railway lines with perhaps ten times more than the present mileage even merely to connect the capitals of her different provinces. Think of the immense potentiality of her market. Suppose the stability in social conditions enabled each one of her population to increase his purchasing power of foreign goods by a dollar per year, and you will see an

increase of nearly four hundred million dollars a year in China's importation. China is immensely huge and has incalculable resources; there we ask for open door and welcome fair competition and co-operation with all.

In fact, of all peoples in the world, the Japanese are watching the development of the Chinese problems, especially that of the treaty revision, with the most profound interest and sympathy, for the reason that there exists a striking resemblance in the history of foreign relations of the two countries. We have been through the same mill before. Take, for instance, the question of the abolition of extra-territoriality in China. The memory of our own hard struggle to accomplish the very same object is still fresh in our minds. After more than a score of years of protracted effort, in compiling her codes, establishing a new judicial system, reforming her prisons, etc., Japan was finally able to convince the Western nations of her ability to guarantee the safety of their nationals within her boundary by an impartial judicial administration, and thus succeeded in obtaining this much-desired status of equal footing with the rest of the civilized nations. I cannot pass this subject without expressing our heartfelt gratitude toward the most sympathetic and courageous attitude of unchanging friendship taken by the United States during those years of Japan's hard struggle. Let it long be remembered as one of the brightest pages in the history of your diplomacy in the Orient. Now that China is facing the same problem, how sincerely we wish to see at the earliest possible moment the nations come to "an agreement in a manner fair and satisfactory to all parties," and to be able to greet and welcome her into full fellowship in the sisterhood of nations.

It would be unreasonable to expect too much from China in the way of social and political transformation. It cannot be accomplished in a day. Compare the present condition of China with that of America during her Revolutionary period, and consider how much more complicated the

problem is, with over ten times the area of land and a hundred times more of population without due preparation. It is only reasonable that she be given more time to adjust herself to new conditions and to regain her equilibrium. There is nothing for it but for us to say in all sympathy and patience "Let us wait and see."

I may add here that I would like to see China work out her own salvation, however great her difficulties may be. Personally and as a matter of principle, I myself am in favor of the attitude of trusting China as a grown-up personality, and of giving her a chance and responsibility, with a free hand to fight out her own destiny; and of waiting patiently for her to emerge triumphantly from her present chaotic condition, thus realizing the legitimate aspiration of her forward-looking sons, however small in number as yet, for free political and economic growth.

Let me remark in this connection that I am watching the Conference at Washington with great admiration for the statesmanship, salient with American characteristics, of combining idealism with concrete and practical problems.

The decision of the Four Powers to conclude a treaty to maintain peace in the Pacific is the first great fruit of the Washington Conference. I feel as though a cherished dream of my life had been realized.

I believe in the mission of the two branches of the English-speaking peoples, so admirably expressed by Mr. Balfour the other day, as "the light-bearers of political liberty to the rest of the civilized world" and "joint-contributors to the greatest of all political causes, the cause of ordered freedom." I admire the beauty and soundness of the products of their art and literature and the noble and inspiring deeds and thoughts of their sons. It has been the ambition of my life to spread among my people the knowledge of the English language; for a thorough knowledge of that language is the first *sine qua non* for a true mutual understanding, which insures permanent friendship and results in the mutual elevation and spiritual enrichment.

I am, however, not a whit behind others in appreciating the significance of France's presence among the Treaty Powers, to whose magnificent contribution in art, literature and science Japan is equally indebted with the rest of the world. I would like to repeat here those noble lines of the poet who is justly the pride of the English-speaking peoples:

> Oh, East is East, and West is West, and
> never the twain shall meet,
> Till Earth and Sky stand presently at God's
> great Judgment Seat;
> But there is neither East nor West, Border,
> nor Breed nor Birth,
> When two strong men stand face to face, though
> they come from the ends of the earth!

After all, what we want is no longer the acquisitive genius, which works often to the detriment of the rest of the world, but the creative genius, which has a constructive and enriching influence on humanity in general. The age of acquisitive competition should be followed by the dawn of an era of creative co-operation. And thus will come the realization of our dream of "Mental and Moral Disarmament" throughout the whole world.

Our delegates have come to Washington with the greatest sincerity and firm determination, fully realizing the significance of the Conference. So have the delegates of the United States and those from other countries come together to co-operate, earnestly and seriously, for the materialization of the desire of the peoples of the whole world. I have the strongest confidence in whatever they do and look forward with much optimism to the ultimate result of this historic Conference.

## XIII

### AT FOUNDRY METHODIST EPISCOPAL CHURCH, WASHINGTON, D.C., DECEMBER 18, 1921[1]

Ladies and Gentlemen:

It is a great honor and pleasure to me to appear before you this evening, and I appreciate very greatly the kind invitation of Dr. Randolph to say a few words to this well-known congregation. I say it is a pleasure to fulfil a duty of this kind, for here I feel permitted to speak, as a plain citizen from a distant land and as a simple worker for our common cause, upon some of my impressions, which I am experiencing here in your great capital at this historic moment.

I would like to begin by studying with you again a passage from St. Paul, which is doubtless very familiar to you: "Turn unto a living God, who made the heaven and the earth and the sea, and all that in them is; who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness."

This has long been my favorite verse, and the more I add years to my life the more do I appreciate the deep significance of those words uttered by this apostle for the Gentiles, apparently on an occasion of quite an unexpected incident, but revealing like a flash of lightning the mighty undercurrent of his great thought.

"God suffered all the nations to walk in their own ways."

As each individual has his own personality and has the duty of developing his individual "persona," so each nation

[1] From Naibu Kanda's MS.

seems to have its own life, to develop, which is the duty and mission of that very nation. How uninteresting, for instance, and intolerable it would be if your schools were to turn out year after year graduate boys and girls of one and the same type and character. And yet it is exactly analogous to the case of the nations of the world. The world is infinitely much better with its varied features and characteristics of different nationalities than if they were all of one type. As society needs among its members different kinds of talent and disposition, each member contributing to the general welfare according to his ability, so each nation has something to develop within itself and the duty to dedicate it on the common altar of humanity.

As a wise father gives to his children both freedom and responsibility and let them choose their path in life and develop their own individual personality, so has the Almighty suffered all the nations to walk their ways, in the generations gone by. But the children would be remiss and ungrateful, and it would be unfortunate for them if they forgot their father's love and wisdom. So in His gracious and patient dealing with the nations "He left not himself without witness." And so good and lofty was his way toward you that he gave you "from heaven rains and fruitful seasons, filling your hearts with food and gladness."

It seems to me that the time is ripe for all of us people of the world to realize the importance of knowing each other better. The world is no longer the world of our forefathers nor of 50 years ago. The changes brought about in the physical and intellectual spheres within the past half century are really tremendous. But when we come to the psychological and spiritual side of humanity, I doubt if the progress has been as rapid. I remember coming over to this country when I was a boy of 14 on board a side-wheeler, spending twenty-six days on the Pacific. You can make the voyage now in half the time on twin-screw liners of 20,000 tonnage. I remember also receiving the sad news of

my brother's death when I was spending the summer up in the White Mountains. The letter consisted of a few lines telling me of the sad event. Did my people think that a message worded like a telegram would reach me quicker, or were their hearts too full for expression? I shall never forget my feelings as I gazed over the Bethlehem mountains with that letter in my hand. [1]

Today you can speak with your friend across the vast continent. The joyful celebration of the Tercentenary of the Pilgrim Fathers was echoed from ocean to ocean, from the Golden Gate to the throbbing hearts on the North Atlantic. The radio and cable enable us to send messages to Japan in 2 days.

Now all these developments are truly wonderful. But have we changed as remarkably in the spiritual side of our life? I hope I am not so ungrateful as not to appreciate and rejoice at the progress that has been made, but no one will disagree with me when I say that we are yet far from our goal, and that we must press on higher and higher, forgetting what is behind us.

Having passed through the fiery ordeal of war and the chastening discipline, physical and mental, of its trying aftermath, we are now better prepared to assume a fair and rightful attitude of mind.

The most characteristic feature of the present Conference appears to me to be the spirit of conciliation and co-operation prevailing among the delegates from all the nations represented. So far as I know, there has been no other international conference pervaded with such friendly and co-operative spirit, each nation trying at least to put itself in the other's place, to get the other's point of view, with a receptive and conciliatory attitude of mind. I would like to count this fact among the greatest achievements of this historic Conference.

This has certainly been a great and memorable step forward. But could we not hope for further and higher

[1] See Part II, Essay on *A White Mountain Trip.*

steps upward? It has been said that the present Conference, however great and significant its achievements may be, is just one step forward in a greater and higher movement. A new page in the history of mankind, as some one has suggested, has thus been courageously and auspiciously written. The Conference is a council of really brave, earnest and lofty minds. They are laying the foundations of an edifice more beautiful than they can now comprehend.

How often, in my admiration of what is being done here, have I repeated in my heart the favorite lines from Kipling:

> "But there is neither East nor West, Border
> nor Breed, nor Birth,
> When two strong men stand face to face,
> though they come from the ends of the
> Earth!"

The leaders and representatives of the people of the East and West have thus come together, and, as it becomes strong minds, "with simplicity and honesty and honor," are accomplishing what it is inspiring for us to watch. Let me repeat here an anecdote of our late Premier Hara.

It was with this earnest sense of consecrating themselves to this great task and with full realization of their gravest responsibilities, that our Delegation started on their mission. If I were to point out the outstanding feature of Japan's contribution to the Conference I would say that genuine sincerity, firm determination to co-operate with others and strong "will to peace" have been the ruling spirit of our whole attitude.

The "will to peace" should be our watchword. One of your great leaders and champions of disarmament, whose name will be forever linked with this great movement, said: "The way to disarm is to disarm." Let us follow his example and say, "The will to peace comes by willing to peace."

The age of acquisitive competition is passing away and the dawn of a new era of creative co-operation is at hand.

At the end of this proposed naval holiday of ten years, should there be any war, let it be a war to end war, to perpetuate this blessed state of peace for all time to come.

Let the people of the world stand up as a harmonious unit and live up to the pledge inscribed on their hearts on the Armistice Day three years ago—that sacred pledge of "Never Again."

I have a strong confidence in the gradual growth of the public opinion of the world. I believe in the importance of an educated and enlightened public opinion in each country. Every forward-looking Japanese realizes the opportunity and responsibility he has in educating and leading his people.

I would like to urge in this connection the spiritual and creative conquest of the world by the people of each nation. I mean by this a true understanding and appreciation by the people of each nation, and the adoption, wherever desirable, of the spirit and ideals of the peoples of other civilizations than their own, thus with the elevation of their own lives, contributing to the general welfare and spiritual enrichment of human society.

If all of us coming together here at this moment of the historic Conference are now writing a fair page in the new history of mankind, let us try and prepare the path for our children to enable them to write fairer and brighter pages when their turn comes.

And the arbitrament of reason and justice will ultimately and completely be substituted for that of force. Then there will be no breach of "the law of the Jungle, as old and as true as the sky," for all men will know that "he who shall keep it may prosper, but he who shall break it must die."

## XIV

### MODERN JAPAN[1]

Lecture Delivered at Washington, January 5, 1922.

Dr. Rabindranath Tagore, on his way home from his visit to Europe about a year ago, gave lectures in this country, among which there was one entitled "The East and the West." In the opening remarks of that address he gave a vivid description of the devasted regions of France, fresh from his memory of a recent tour, and compared the condition there to those of modern Japan, giving such a graphic word-picture of old Japan succumbing year after year to the irresistible influence of the waves of Western civilization, which strike her shore incessantly. He is one of the voices crying out against the encroachment of materialistic civilization upon the metaphysical and spiritual culture. This attitude of mind is by no means rare among Western thinkers, too; it is, in fact, the ideal of some of your men of vision, who think that this nation has reached a point in its development when it ought to turn from the material to the spiritual. Dr. Tagore's words are impressive especially to us Japanese, for they hit the kernel of our whole situation.

I am neither a diplomat nor a lawyer, the chief interest of my life having been in the education of the young generation of my countrymen. I realize, therefore, the limitations of my ability in attempting here this morning to present before you a compact description of modern Japan, which naturally necessitates my touching upon many subjects, to which I fear I shall do scant justice.

I will try to say, first, something about the development of Japan as a modern state, and then take up the questions

[1] From Naibu Kanda's MS.

of thought and lastly her educational problem in particular.

People often speak of the rapidity of Japan's progress as a modern nation in the last half century. It was rapid in a sense; for she had to travel a long distance in a short period of time, but she is not the only nation, which has made remarkable strides since the middle of the 19th century. The world as a whole has indeed undergone momentous changes during those few decades. Yes, Japan has, in a sense, made rapid progress; but in another sense, she has been undoubtedly slow; and it is this slowness and gradualness of her development which I want to point out today.

*(Description of political and economic progress of Japan followed.)*

The industrial progress has been also going on side by side with the growth of foreign trade. Japan has long been an agricultural state, about 60% of her population being engaged in agriculture thereby feeding and clothing the population. The industrialization and consequent transformation of society is, however, the problem which Japan is now grappling with to bring about a satisfactory solution. I might call the few decades following the Restoration the period of protection for our infant industries, but the age of self-conscious, awakened labor has already dawned, which is destined to enliven the future pages of our industrial history.

Labor questions are growing more and more serious. We are trying to mitigate the sufferings and avoid the dangers of this transitory period, by such means as the old-age pensions, compensation for injuries, universal insurance and labor legislation. But the most significant aspect is the natural and gradual growth of the organized labor itself, which seems to be the inevitable trend of things. It is interesting to watch in this connection its effect on the good-old-time relations between the employer and the employee, the so-called "the warm-feeling principle," which undoubtedly has survived to some extent in their present relations and whose preservation, undiminished by the modern spirit of

industrialism, is what is eagerly attempted by those interested in healthy social development.

Although the distribution of wealth is comparatively even in Japan, and the condition of her proletariat is said to compare favorably with that in New York or London, yet in her transition, moral and physical, Japan is not free from social dangers. Fortunately there have not been any great disturbances to speak of. But we have sometimes erred in being too sensitive on the question of the so-called "dangerous thought" and by employing harsh measures of suppression. On the whole, we are learning and benefiting even by mistakes and certain events have been instrumental in revealing how steady the progress of the people in general has been in matters of thought and social philosophy. The absolute freedom of speech and of the press and the golden mean of "ordered freedom" are the *desiderata* we hope to secure in due course of time.

One of the characteristic features of present-day Japan is the breadth and width of the range of thoughts among the pepole, the varieties and differences in the kinds of their ideas and ideals, and the lack of any established form of morality or any universally accepted religion which might furnish to the masses of the people the standard of thought and conduct for their guidance.

I will here give a brief description of the different forms of belief. There have been three main religions in the history of Japan, namely, Shintoism, Buddhism and Christianity. Confucianism, as a code of ethics, had a most powerful influence in moulding the character of our people, but I doubt whether I can mention it in the list of religions.

Shintoism is the oldest religion or rather religious sentiment indigenous to the Japanese people. It is wisely called by a friend of mine "a compact bundle of the primitive instincts of our race." It is panpsychism and a polytheism. It has implicit faith in the innate purity of the human soul and the whole system of the cult tends to make the worshipper put himself in environments conducive to contemplation and quiet introspection. The weakest point of

Shintoism is, however, in the fact that it lacks the recognition of human frailty, the idea of sin. This is the fundamental difference between it and most other religions and it follows naturally that it has no power to satisfy the yearning of the human soul in its life-and-death struggle for salvation.

Confucianism came to Japan with the introduction of Chinese civilization in the middle of the third century, A.D., and had taken root in the fertile soil, when three centuries later Buddhism reached our shore through China and Korea. "Shinto, with its childlike *naiveté,* its jejuneness, its easy-going ethics, was handicapped in coping with Confucianism and Buddhism, when they entered our country," says a well-known Japanese scholar. "After terrible struggles between the three systems of teaching, especially between Shintoism and, Buddhism, peace was finally established whereby the sphere was virtually divided among the three. Shintoism received the dominion of public ceremonies, Buddhism of religion, and Confucianism of ethics." Such were the systems of teaching which controlled for centuries the heart of our people.

Until the end of the Tokugawa Period the teachings of Confucius were the guiding principle in the education of the *samurai,* of which class education was the monopoly. Arithmetic was looked down upon as a specialty of the merchant class, and history, literature and classics were subsidiary to the moral teachings embodied in them. It was a remarkable instance of a system of education with the greatest possible emphasis placed on the moral side. On the other hand, Buddhism had gained hold on the masses, having been adapted and assimilated during the more than thirteen centuries; indeed, it still retains its living power and influence on their conduct of life.

The Restoration of 1868 introduced a new era in Japan's history. In her effort to scrap the ancient traditions wherever they conflicted with the indefatigable spirit of reform, Japan experienced great changes, both physical and moral. The old, traditional teachings tottered and lost their

time-honored prestige. And as is often the case there was no other standard of morality to take their place and to which the people in general might look for guidance. It is true that the spirit of Shintoism had been regaining more and more in strength with the awakening of the nationalistic sentiment among the people, but it looks as if it fell short of filling the gap and satisfying the moral and spiritual need of Japan as a modern state.

It was only about half a century ago that the introduction of Christianity was legally permitted, which had been up to that time prohibited as an "evil teaching" intended by Western nations as a means toward swallowing up the less enlightened nations of the Orient. Today it cannot be denied that Christianity is gradually gaining ground in our country. I am watching with keen interest the course of its gradual development in a land where the seeds of the teachings of the greatest of Teachers, after having ripened in the Occident for nearly 20 centuries, have fallen on a soil made rich and fertile with the culture of the Orient.

I cannot help recalling the words of the Apostle to the Gentiles which, with your permission, I want to repeat here. "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands, . . . and he made of one blood all nations of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him, and find Him, though He is not far from each one of us."

Now I want to deal more particularly with our educational problems. "To seek after knowledge throughout the world," was one of the Five Articles of Charter Oath to which I referred at the beginning. So far as the elementary education is concerned it is gratifying to know that the actual attendance of children of school age has reached as high a ratio as 98%, and that the rate of illiteracy is only 3 or 4%.

The problems relating to the secondary schools and colleges and universities are neither few nor simple. You might be interested to know here that the study of the English language is compulsory in all high schools both for boys and girls. The name of Washington, of Lincoln, of Longfellow and their deeds and words are familiar to our school children. Too much of standardization has been one of the shortcomings of our educational system and we are making effort in the direction of developing the individual personality of each student. The elective system, for instance, has been introduced in the Universities for some years.

There are varieties of ideas and thoughts among the student-class. There are ultra-conservative and extreme lefts; there are followers of the Scandinavian thinkers and admirers of the modern literature of Southern Europe,—in fact, every shade of opinion and belief finds its spokesman among the students of Tokyo today. They are groping for light, mentally and spiritually. May every help and means of discipline be granted to each in working out his own destiny!

The higher education of women is a question which is attracting growing attention in Japan. The conventional idea of what we call "good-wife and wise-mother principle," on which the girls in Japan have been, as a rule, brought up, can no longer satisfy their mind. Their favorite subjects in colleges are apt to be Western literature and philosophy, political and social sciences, international questions, etc., all showing how they are seeking to grasp some fundamental philosophy of life, digging deeper into the ground on which they stand, being dissatisfied with traditional conventionalities, and anxious to build the edifice of social structure on the solid basis of individual personality.

I remember hearing a friend of mine attribute the comparatively backward economic condition of Japan largely to the teachings and sentiments prevalent in the Orient, which look upon the material well-being as a matter of subsidiary concern, thinking more of life than living, and regarding the main object of Political Economy to be the production of

souls of good quality. Imagine, under such circumstances, the mental and social disturbance and transformation brought about by the onslaught of Western materialism upon Japan.

To be sure, these changes and transformations were often hard to analyze. But it was not difficult to see that materialism was not the only thing we learned from Western civilization. The true, and by far the most significant, development of the East in coming in contact with the West should be in the spiritual and mental sphere of human activities. Herein the acquisitive competition should give way to the creative co-operation.

Japan is far from having attained the goal of her ambition. On the contrary, she is in the midst of her life-and-death struggle, so to speak, and pressing forward toward the goal, forgetting what is behind.

I believe that each individual has some mission to accomplish when he comes into the world. I believe that each nation has a mission to develop something in itself, and to contribute to the general welfare and spiritual enrichment of human society. It is the prayer of every sincere son of Japan that she live up to this high ideal and contribute her mite to the creative work of the world for the general elevation of mankind.

## XV

### BALBOA DAY SPEECH

(Sept. 18th, 1922, 17th being a Sunday.)

Mr. Chairman, Your Excellencies and Gentlemen:

We have met here this evening to commemorate an event which took place more than 400 years ago, the discovery of the Pacific Ocean by Balboa. To us who have lived on the borders of this great ocean from the pre-historic period its discovery in the 16th century seemed like an anachronism. When Balboa gazed on its broad expanse from a mountain-top in Central America, had his power of vision been strong enough he would have seen at its farther end an insular people peacefully enjoying the dream of centuries, contented with their ancient civilization and blissfully ignorant of what was going on in the rest of the world, except in their immediate neighborhood.

But Japan owes her own discovery of backwardness in the scale of modern civilization to that very spirit of discovery and adventure, which inspired the navigators of Spain and Portugal, to feats of daring adventure in search of a westward passage to Asia, which led to the discovery and subsequent growth and development of America.

It is a far cry from these mediaeval days of conquest and adventure to the world of today, when we meet as we do today to fraternize with the representatives from the lands bound together by a common geographical bond of union; but there is a historical sequence running through all these events, which reveals the hand that guides the destiny of nations. Looked at from this point of view, the commemoration of the Balboa Day is full of significance. It marks the dawn of a new era, when the Pacific bounded

by the continents of America, Australia and Asia, with their unbounded and yet undeveloped resources was to become a new theatre of world's activities.

The Pan-Pacific Union was organized in recognition of this important fact, with the object of promoting better knowledge of each other's countries, their conditions, needs, resources, etc., so that through mutual co-operation the best interests of all may be secured, while the chances for international, inter-racial misunderstanding and friction may be lessened as much as possible.

Under its auspices, Scientific, Press and Educational Conferences have already been held, and its energetic Director, Mr. Alex. H. Ford, is making a tour of the East to urge the Governments and various other organizations to send delegates to the Commercial Conference to be opened at Honolulu on Oct. 25th.

At this period in the history of the Pacific, when the Four Nation Pact bids fair to the prospect of lasting peace, it is very opportune that representatives of Pacific lands meet and cement the friendships already existing, so that with the spirit of greater co-operation we may turn our attention and energy to the arts of peace, to education, commerce and industry, and to the end that permanent peace, greater prosperity and happiness may be secured not only for the Pacific lands but also for the whole world.

# PART IV

## LETTERS

## *TO* VISCOUNT ARINORI MORI[1]

### I

Millstone, N. J., April 17th, 1871

Dear Sir,

I have seen your letter written about me to Mr. Orita some days ago, but I did not hear or see anything until day before yesterday, to be the subject of the composition, and I was troubled to make it. Then a joyful thing took place, as follows; our kind teacher went to New York on Wednesday last week, and he had been told us that if Mr. Orita and I will go to New York on Thursday, he will lead us to many places, which we had been talking about. For the above reasons Mr. Orita and I went to New York on that day, and we were lead to several places from nine o'clock to four o'clock. I wrote composition on other sheet of paper, but I could not mention my true thoughts exactly, because of my imperfect knowledge in the English language.

Yours very truly,

N. KANDA

[1] The first six letters in this collection were written by Naibu Kanda during his first year in America, 1871. They were found in draft form in his note-book used during this period and are here printed substantially as they were originally written by young Kanda.

II

Millstone, N. J., July 5th, '71.

Dear Sir,

This morning Mr. and Mrs. Corwin and Mr. Orita departed for New England expecting to spend about two weeks and visit Plymouth, Boston, Salem, White Mountains and many other places, but Mr. Orita has gone to other places to visit his friends. I have quite a long vacation, so I presume I shall get lonely before long.

We had a very pleasant amusement yesterday on account of the joyful day, when the Declaration of Independence was agreed in 1776, letting off crackers, and Roman candles even in country.

I certainly received my father's letter addressed to me on June 28th, and I feel very grateful of it. It says in the letter that he is having intercourse with a man named Jiro Sakaki ever since twenty years has passed, who was called before by the name of Orita, and is a man of Satsuma. He wrote me to ask Mr. Orita if he is same generation to him. He sent me few Japanese stamps which are made of thin papers. I think he sent to you some, so I shall not enclose any in this letter.

Yours truly,

N. KANDA

*TO* HIS FATHER, TAKAHIRA KANDA

Millstone, N. J., June 20th, '71

Dear Sir,

As I do not hear from you, I believe I will let you hear from me. The last news that we have heard of our country was the assassination of Hon. Hirosawa (*Sangi*) which took place early in the morning on Monday Feb. 27th.

I am getting on so well with my studies, and I have begun to read an ancient history by George Rawlinson. It was published this year. I was told by Mr. Mori to send him an English composition every week. He is very kind in regard to every matter.

We were conducted to several places by our kind teacher, since I went to his house, but instead of writing about the formers on this paper, I will envelope my compositions written on the subjects with this letter. So you may please content with them.

Mrs. Pruyn, Mrs. Pierson, and Miss Crosby who has departed for Japan by the last mail had held a farewell meeting at the Church of the Pilgrims, Brooklyn, on Wednesday, the 17th of May. We had intended to go to see them on that day to Brooklyn, but it was unfortunately rainy day, so we could not go. It seems to me as I have volumes to write you, but when I sit at the table in my own room to write, I can not remember them. I am not homesick at all, because there are many boys in the neighboring house, and we play ball or croquet when we get very tired of studying, although I hope that you are in good health.

I am ever,

Your affectionate son,

NOB.

*Shugi-Hangan* Kanda, Esq.

*TO* HIS OLD SCHOOLMATES AT HOME

I

Millstone, N. J., June 20th, 1871.

My dear friends,

I have heard that Mr. Suzuki has arrived at New York sometimes ago, but he has soon started for Europe. I believe that he was sent from your College. I think you will look at my compositions, so I have nothing to say further about visiting. But this I may add—On our second visit to New York, we went to Young Men's Christian Association, where great many newspapers from Europe, and all over the United States were placed. A large gymnastic school was built in this building, and upstairs was a large reading room, where any body can go in at any time, and read a book that he wanted from morning till evening. This structure was built by the expence of young men to prevent themselves from learning a bad habit. Next we went to National Academy of design, where we saw many oil-paintings hanging closely on the walls all over the great building. They were highest kind of pictures; and they look like living. I should like to let you see such a very best picture as we have seen.

Give my love to any of our friends you may chance to see, and write soon to your constant friend,

NOB.

To My old schoolmates at home.

II

Yesterday was the first Sunday we ever spent in Amherst, and I was very glad that it was a fine day. After we came down-stairs we had prayer and after breakfast, we saw the "Picture Scrap book" which contains the pictures relating to the Bible-history. I understood them very well,

through the explanation of Willie. At half past ten we went to church, and came home at about twelve o'clock except Mr. Seelye who stayed little longer on account of the communion. Before dinner Dr. Hitckcock went to the church by the College and made the music by ringing the bells, which is called "chiming." In the evening we had some music and singing at home, and afterward we went to church again and come home about nine and went to bed.

N. KANDA

Amherst, Mass., Sept. 4th, '71.

III

The first lesson on elocution was given to use yesterday by Mrs. Seelye. After the exercise was ended, we were required to write what we had done the day before yesterday; and we wrote about we went church, &c. In the afternoon I went to Agricultural College to see some of my friends, and I waited there long time, till, at last, they came back from the garden, where they were working for two hours in digging some roots of trees. While I was waiting there, I saw many students playing ball, and some cutting grasses with little instrument. I came home at about six o'clock, and took supper pretty soon. After supper we went outdoors and played horse a time, and came in house. We began to play dominoes immediately and lasted it till nine o'clock and went to bed in new room.

N. KANDA

Amherst, Mass., Sept. 5th, 1871.

## *TO* THE TUCKERMANS, OF AMHERST, MASS.[1]

### Excerpt No. 1

"Steamship Gaelic" Christmas, 1879.

You are doubtless wondering why I don't speak more of the passage whether I am seasick or not and all about it. I've been disappointed in my expectations. I expected it would be short and it was long, I expected it would be smooth and it was rough and lastly I expected to be seasick and I was not. The sea has been so unlike its name with the exception of a few days that we have not been able to eat but once or twice from a table not guarded by racks. All of us cabin passengers, of whom there are six, are good sailors except one, a paymaster in the U. S. Navy—(*Same letter, Tokio, Jan. 2nd, 1880*). I arrived safely the afternoon of the 31st. It was a beautiful day. If there ever was a thankful heart it was mine, as I felt under my foot the solid earth of my native land. None of my friends were at Yokohama, for, as I found afterwards, they were not expecting me until the middle of February. I telegraphed home from a Japanese hotel whose landlord had been instructed to watch for my arrival at any time. I was ushered into one of the rooms of this hotel, the first real Japanese house I had been in for nine years. I took to the taking off of shoes at every entrance and sitting on the floor very graciously, tho' perhaps with little grace and ease of feeling. I arrived at Tokio at 7.30 p.m. I took three *jinrikisha* and with my trunks made for my old home with all speed. I reached home at 8 where I found awaiting me all my family, except my two youngest sisters. I need not say how glad and joyful was the long expected meeting.

[1] These excerpts were kindly prepared for us by Mrs. A. C. Tuckerman. The comments within brackets and in italics are hers.

## Excerpt No. 2

Tokio, Jan. 20th, 1880.

Yesterday was a happy day for me. The five letters brought to me were from America. I never received in one envelope so much writing as that from my Amherst home contained. My father, in whose room I was at the time, was much impressed by the thoughtfulness of my American friends. *(In same letter a friend having suggested he might have a place for him to teach, he writes).* My father is not at all anxious for me to begin work time longer travelling and sightseeing in America. But I feel I have returned none too soon. I have much to acquire in general education and in that discouraging branch of it, the Japanese. But now I am studying Japanese, seeing my friends and making myself acquainted with the great changes which are everywhere seen in Tokio.

May 5th, 1880.

I am now teaching in the Preparatory Dept., of Tokio University and if I take up teaching for a life-work I shall not be satisfied until I attain to the chair of professorship.

## Excerpt No. 3

Tokio, June 14th, 1880.

Since my last letter the occasion of all was the Annual Dinner given by the Department of Education to all the instructors, both foreign and native, employed at Daigaku and some officials. It was at the *Enriokuan,* the place where President Seelye and Dr. Hitchcock dined with the Prime Minister. The rooms are very handsome with gilt wallpaper brightly painted and beautifully lacquered furniture. The garden is immense. Indeed I could not tell where it ends; so massive and thick were the trees in some parts of it. The

dinner was of the best cooking we have and the service was particularly attractive, silver marked with the crysanthemum. The menu was printed on a fan which lay folded by each plate. Among many new things to me was tea ice-cream and which was very good. I met the Minister and Vice-Minister for the first time.

Excerpt No. 4

Tokio, July 29th, 1880.

I am doing this summer what I did not in the least calculate upon. Many things conspired to prevent me from going away upon some trip soon after the vacation commenced. This brought upon me pupils from a distant province who desired me to tutor them for the second class and whom I could not refuse. Then came another and another till now I have four coming to the house. I am besides fitting a class in a private school to enter the Yobimon next fall and I promised to fit several more who are coming from a province in a few days. When I add to these my study of Japanese you see my time is quite fully occupied, for a vacation, at least.

Excerpt No. 5

Tokio, Sept. 12th, 1880.

Nearly every one of the twenty-two boys whom I assisted in getting ready for the various classes could enter; this gives me much satisfaction to see, even though a humble result of my summer work. I had the task of examining about 200 boys in physical and descriptive geography, and I can assure you it was no easy job to look over those papers.

## Excerpt No. 6

Tokio, Nov. 20th, 1880.

Lately I became a member of the Asiatic Society of Japan. It consists of foreigners mostly but has a few Japanese members. I am far from presuming that I shall be much of a contributor to the Society's work of investigation, but I calculate to reap a great benefit from being associated with the current and progress of research in my country.

## Excerpt No. 7

Tokio, Feb. 6th, 1881.

I have suffered a good deal from cold, the thermometer being sometimes 40° in the room where I am sitting. It is not so convenient to put up a stove in a Japanese house, but another year I may be obliged to put one in. I am enjoying the work this year very much. To mention my extra work, I am engaged in the toilsome task of writing the pronunciation of modern and biographical names in Japanese. That which is found at the end of Webster's Dictionary is taken entirely and translated. This work is undertaken by the Department of Education in order to secure a uniform and easy method of spelling in our alphabet the proper names when translated and they have engaged me to do it. The translation, indeed, has been made, but it is so full of error that it needs a thorough revision. When completed a dictionary will be published, but what a task to correct the proofsheets!

## Except No. 8

*(After twenty years' absence it was a great pleasure to receive this good news from Baron Kanda.)*

Tokio, June 20th, 1900.

It will not be long before I shall be able to say to you, "It is an age since I saw you last." I am sent over to Europe

on an educational mission and shall go there *via* America. I have wanted to be present at the Commencement but my duties at home did not allow me to make the arrangement. It is enough to have the dream of twenty years realized—to see my old friends. Not all, alas, but I thank God, as many as He has spared.

*(Baron Kanda spent about two weeks in Amherst of his month's stay in America on this visit. He reached San Francisco Sept. 1st and sailed from New York for England Oct. 16th. His visit in Amherst was only too short but with his "royal" welcome from his friends, many scenes to revisit, many invitations to accept, it was a memorable time for him and a great pleasure to all his old friends. To say goodbye was again hard to do but happily it was to be only for nine years instead of twenty. En route for New York, he visited in New London and New Haven old friends of the seventies. In the latter place Baron Kanda called on Mrs. Porter, "the patroness of all the Japanese studying in New Haven." "She invited me to stay to tea and we talked over old days and especially of our mutual friends in Japan.")*

## Excerpt No. 9

"Deutschland," Oct. 16th, 1900.

Here I am well started on my voyage under the most favorable auspices, fine weather, fine spirits, etc., etc. I have a fine room with two berths all to myself and everything except German which I hear on every side promises smooth sailing. There is a Japanese in the 2nd class, a student at Yale or rather who was a student there and he will be a pleasant companion when I feel lonesome. There are said to be about three hundred passengers, and no doubt I shall find pleasant people among them.

I look back on the shores of N. J. and N. Y. as they become fainter in the mist and recall my visit in America

with the pleasantest thoughts. Would that the remaining part of my journey may be of equal pleasure!

*(In 1909 it was again with greatest pleasure Baron Kanda's old friends heard of his arrival in this country accompanied by Baroness Kanda.)*

## Excerpt No. 10

Seattle, Sept. 3rd, 1909.

You may have seen in the papers a notice of my arriving here with the Commercial Mission. The matter was proposed to me only a short time before the mission left Japan, so that there was no time to inform you of my departure, and I am glad to say it is time for me to inform you of my safe arrival. I have brought my wife with me. Altho' my time is very much bound up with the rest of the mission I shall not miss coming up to Amherst, my second home, for a day or two, when we are going thro' the New England cities which will be sometime near the end of October. We did expect they would overwhelm us with invitations but the actual is somewhat beyond our expectations.

*(On account of the exacting itinerary of the Commercial Mission Baron and Baroness Kanda were in Amherst only three or four days at this time. Days of fragrant memory to us, it was so delightful to have them with us and so many old friends of Baron Kanda to have the pleasure of meeting his wife. The days of their short stay were full and busy ones but the comfort and satisfaction of being in his "second home" seemed to be a rest and pleasure to them both. In saying good-bye this time Baron Kanda expressed the hope he would return "at no distant future date." But not till twelve years later in 1921 did this welcome news come:—)*

## Excerpt No. 11

Tokyo, Japan, Feb. 24, 1921.

I hope to see you in June. That tells the whole story. I sail from Yokohama on March 25, from New York on April 20th, attend the Parliamentary Conference at Lisbon on May 24th and get back to the U. S. in time to be present at the Centennial Celebration (Amherst College in June). I take my daughter Mrs. Takagi with me. I shall put in as much sightseeing in Europe as possible. It will be a hurried trip.

## Excerpt No. 12

S. S. Fushimi Maru, April 1st, 1921.

Lest I forget in the hurry and bustle of arrival I am writing a few lines on the steamer to be mailed as soon as we get within mailing distance of Seattle. We have had pretty rough weather so far but we are crossing the 180th degree today and having two April Fool's days.

We expect to arrive in Seattle on the 8th. Stop there a day, at Chicago a day or so and then on to New York. I expect my son to meet me in New York where we will plan for Europe. The thought of hourly approaching America is in itself an exhilaration.

*(After the hurried trip in Europe, truly a trial of endurance, where so much was seen and accomplished, we welcomed Baron Kanda and his daughter to Amherst on June 18th, for the one hundredth anniversary of Amherst College. His son Yasaka joined him here and the memorable occasion was delightful for us all, especially as notwithstanding the public functions at the time, we had much pleasure in a touch of restful home life with Baron Kanda and his children. When saying goodbye this time how little we thought he would be with us again so soon!)*

## Excerpt No. 13

Nakano, Sept. 28th, 1921.

Just a few lines to tell you a piece of news. I am accompanying Prince Tokugawa to the Washington Conference. We sail on the 13th Oct., just a little over a month since my arrival home. I know that between Nov. 11 and February I shall have free days to run up and see you all.

*(The few days' visit of Baron Kanda at this epoch-making time included New Year's Day, 1922. It was a great pleasure to us and one of satisfaction to him, as he said, to spend the holiday always celebrated in Japan, in his "second home" in America. But to us all Baron Kanda seemed to have less vigor and strength than even six months before, and seemed solicitous himself about his health, which gave to our farewell a touch of foreboding for the future.)*

## *TO* THE LATE PROF. KENSHI KOJIMA OF THE DAIICHI KOTO GAKKO

I

Dear Kojima,

Both Admiral and Mrs. Uriu have accepted our invitation for to-morrow evening at Kazoku Kaikan at 5.30 o'clock. I shall count upon your coming.

Yours very sincerely,

N. KANDA

II

Palace Hotel, San Francisco.
August 28, 1900.

Dear Kojima and Suzuki,

I write to let you know that after a most delightful voyage of 19 days I am safe in San Francisco. My day's experience in Honolulu was also very interesting, the cocoa-nut-palm, and all those tropical plants pleasing me especially. The natives are fast disappearing, but we saw barefooted women in gaudy calico dresses walking about the streets, some selling flowers; of men you see only the lower working class who jabber in their native speech so loud that you think they are quarrelling.

My memory of San Francisco, faint as it was, had been very wrong. This evening my friend Hata, who came with me, and I walked through one of the principal streets. Between rows of houses so high and under and before such brilliant lights we felt strangely small, I can assure you. In Honolulu carriages, buggies, were as numerous almost as our *rikishas;* here electric tramways take their place.

So far we have met no Japanese. Count Mutsu lives outside of the city; besides, he leaves for Japan to-morrow; so I shall only just see him. I hope you are well. I have never felt better in my life. We were glad to hear the news of the taking of Peking when we reached here.

With best regards,

Yours sincerely,

N. KANDA

III

Dear Kojima,

We have to meet again to make out the Kentei questions. Would the 12th suit you? Prof. Asada says the day would suit him. If convenient to you please come early in the morning, say, 8 or 9, so that we may finish our work in the cool of the evening, if need be. My place is only 5 minutes' walk from the station, very easy to find. Hope you and yours are all well.

Yours sincerely,

N. KANDA

IV

My dear Kojima,

I am spending a few weeks with my family here. It is a very quiet seaside fishing village, with no other visitors from Tokyo, except Takashima and his family. The people, unlike the ordinary run of fishing villagers, are very kind and unsophisticated. It is a little troublesome getting here; which is the only drawback.

I wonder if there is no vacancy for an English teacher at the First High School. The would-be candidate is Mr. T. M. who comes with very good degrees from America. Unfortunately there is no vacancy at the Peers' School; else I

would try and get him in there. Hoping to hear from you soon,

I remain,

Yours sincerely,

N. KANDA

V

My dear Kojima,

The annual meeting of the English Speaking Department of the Higher Commercial School comes off on the 29th inst. (Sat.) Could I count upon you to favor us as one of the judges on that occasion as you kindly did last year? I know it is a great sacrifice of your time, as the meeting begins at 6 o'clock and lasts till about 10, but if you could manage to spare the time we should esteem it a great favor.

I fear we shall have to abandon our Takaratei meeting again this month, as I am writing to those who helped us as judges last year and they are all active members of the Eigokai.

Yours very sincerely,

N. KANDA

VI

My dear Kojima,

Mr. J. I. B. writes to me asking me to recommend him for the probable vacancy at your school. I feel that I can do this without hesitation. You know the man, so I need not dilate. I thought he was settled at the For. Lang. Sch. but likely his time is not fully taken and naturally the pay insufficient. At any rate, I consider him a very suitable candidate and would recommend him to your consideration.

I corrected the proof-sheet of the Kentei Questions yesterday. I also got the lots drawn at the Mombusho Kentei Office for the allotment to the members of the questions, and

left order to them to send us the papers accordingly, when they come in in August.

Yours very truly,

N. KANDA

Nakano, July 21st, 1911.

VII

Dear Kojima,

I hope you and your family have managed to battle with the intense heat this summer. You may be away, but thinking some of you may be at home we venture to send you a little of the product of the garden. We have not been away this year, one reason being that I was a little under the weather most of last month. But now I am all right; in fact, I was at Karuizawa for a few days last week and enjoyed the cool air very much.

This will be a memorable day in our history. Let us hope the terrible strife may terminate soon.

With best regards,

Yours very sincerely,

N. KANDA

Aug. 23rd, 1914.

VIII

Nakano, Dec. 21st, 1914.

Dear Kojima,

We have just received from a friend in Morioka the shell-fish, which we take pleasure in sharing with you. We have tried it in soup and as "fry", and we have found it very delicate.

If the bloom you spoke of to me some time ago is still in your possession we shall be very glad to have it, but if not, please think no more about it.

I hope to call on you when I am a little freer. Hoping all your family are well, I am,

Yours very sincerely,

N. KANDA

*TO* PROF. JOHN EILLS OF NAGASAKI HIGHER COMMERCIAL SCHOOL

Dear Prof. Eills,

This is to inform you of the sad death of our mutual friend Prof. Kojima on the 15th inst. at Hirayu, Japanese Alps, from acute peritonitis. He was away from medical help, 7 ri from all telegraphic communication. When help was obtained he had passed away! Kyōkosan was the only person near him, besides the guide. His ashes were brought home on the 20th, and the funeral took place yesterday, for which I came up from Karuizawa. It is all like a dream. In his death I have lost one of my oldest and best friends.

Yours in haste,

N. KANDA

Aug. 23rd, 1918.

## *TO* PROF. JINTA YAMAGUCHI OF THE TOKYO UNIVERSITY OF COMMERCE

### I

Nakano, Aug. 19th, 1912.

Dear Prof. Yamaguchi,

The enclosed has just come from Kosuge. I thought I had handed the time-table to them. But seeing they ask for it I suppose I am mistaken, and I have mislaid it. Could you make out another copy for me? There were some changes made and I do not remember them all. I am sorry to trouble you, but as you made the original draft you probably have the place in your head.

I hope you are enjoying the summer by the seaside. My children are all at Katase, but we are still here. This morning from six to eight I was ordered to be present where the late Emperor's body is lying in state in the Seiden. Tomorrow they have a memorial service at the Education Soc. Then comes the Special Session of the Diet, and so on. Something turns up to keep me fairly busy.

Yours very sincerely,

N. KANDA

### II

Dear Mr. Yamaguchi,

Let me congraturate you on the honor which has been conferred upon you from above at this happy season of the year. I rejoice that in place of the two buttons lost in the English Department one has been regained, so to speak, in your instance. After your long and faithful service you

certainly deserve it. I can imagine your happy family made doubly happy by the late event and welcoming the New Year with glad hearts.

Wishing you and your family a Happy New Year,

Yours very sincerely,

N. KANDA

Nakano, Dec. 29th, 1913.

III

Dear Mr. Yamaguchi,

Many thanks for your kind inquiry yesterday. I returned to Tokyo a few days ago to see the dentist. I am much better, but cautioned by the doctor, expect to go away for a little while longer. May I ask you to ask Prof. Koyano, when he meets the Third Year, to tell them to write the essay I have told them to hand in? I am very glad to hear the monthly meeting was so successful. I hope the boys will work up in time for the Annual Meeting.

Yours very sincerely,

N. KANDA

Jan. 30th, 1915.

IV

Dear Mr. Yamaguchi,

Please accept our best thanks for your kind remembrance of the season. Highly prized and acceptable at all seasons, the speciality of Odawara is a rare exception to the common saying, "Meibutsu ni umai mono nashi." It is particularly appreciated at this time of the year when the palate seems to crave for delicacies more than usually.

This afternoon the examination committee met for the last time this year (Thank God!) and I am free to enjoy a

little leisure till the 8th. of Jan'y, in which to turn my desk drawers upside down and consign their accumulated rubbish into the waste-basket.

There is a great deal of sickness this season, particularly among young folks. At the Peeresses' School last Wednesday, I am told, the number of absentees went up to 45, the highest figure on record! I hope that *Yamai-no-kami* has not knocked at your door. As for your own good self, I know you have the secret of expelling all such ominous visitations.

Hoping that the New Year may bring you and your family all happiness and prosperity, I remain,

Yours very sincerely,

N. KANDA

Nakano, Dec. 25, 1915.

P.S. I forgot to wish you Merry Christmas!

V

Dear Prof. Yamaguchi,

After Mr. Hill's address on Monday I think it would be a very nice thing if Kasahara representing the English Department could say a few words of thanks.

Kindly tell him this. I hope you will be able to be present. His home, I believe, is in Seattle, your old place.

Yours, etc.

N. KANDA

May 7th, 1920.

VI

Dear Mr. Yamaguchi,

After a week's stay at Karuizawa I am back again in town. I began the summer course of lectures yesterday with 35 teachers and principals of ordinary commercial schools.

The new experiment at Karuizawa was quite a success. We succeeded in bringing the Japanese and foreign elements together. Our one week's stay at Mikasa Hotel was also very pleasant. We—wife and Tateo and self—felt as if we were abroad. By the way, Tateo has passed the entrance exam. of the 1st. High School.

Yours very sincerely,

N. KANDA

August 2nd.

VII

Dear Prof. Yamaguchi,

Just a few lines before starting for Spain and Portugal. I knew this would be a strenuous trip, but never realized it would be such as it has been.

We scarcely have time to jot down in our diary each day's doings. We have seen something of Chicago, N.Y., London, Paris, Rome and Naples and are hurrying to our destination. Today we visited that most magnificent of all the churches we have seen—St. Peter's, and realized the greatness of the power—now past—of the Roman churches. Then the Vatican, where we saw among other things the famous Sistine Chapel with the world-famous paintings of Michael Angelo and Raphael. We then visited the Colosseum, the Forum, the Arches of the Constantine and Trajan, the Catacombs, etc., etc. After twenty years since my first visit I have enjoyed seeing all these places and things again, which of course have not changed. Rome is tolerably clean as a city, although it can not compare with London or Paris.

Best regards to the President and our colleagues.

Yours in haste,

N. KANDA

May 16, 1921.

VIII

Dear Mr. Yamaguchi,

I am sorry to have disappointed you today. I am under the weather and think it is better to stay at home.

Herewith the watch, Riverside 19 jewels. Mine keeps good time; it's of the same type.

Please accept the canned pineapples I bro't here from Hawaii.

Yours very sincerely,

N. KANDA

Feb. 8, 1922.

IX

My dear Friend,

I was exceedingly surprised and grieved to hear the other day at school that you have suffered another blow in your family by the sudden loss of another daughter. I cannot express to you how deeply I sympathize with you and your wife at this moment of bereavement. At such moments the feelings and words of your best friends seem powerless, the world seems cold and indifferent. But I assure you those of us who have children and grandchildren of our own know what it is to lose our beloved ones and feel for you the deepest sympathy.

The weather has been extremely variable of late, which is responsible, no doubt, for a great deal of sickness, especially among children. I hope you will be particularly careful after such an unfortunate event, and see to it that the others do not get touched.

With warmest sympathy,

Yours very sincerely,

N. KANDA

Nakano, Sept 23, 1922.

X

My dear Prof. Yamaguchi,

Thank you very sincerely for your and my other colleagues' cordial letter from the social gathering at the Josuikai on the 2nd, inst. How I wish I could have been with you all on that occasion! At first when I was just recovering and my limbs were weaker than they are now, the idea of joining such activities seemed far in the dreamy distance, but as I regain my strength little by little, I become more and more hopeful, and I begin to look forward to the happy day of being one with you in body as well as in spirit.

With sincere thanks and warm regards to you and the rest,

I am,

Yours very sincerely,

N. KANDA

Nakano, May 4th, 1923.

## *TO* MR. H. B. SAWYER, OF BOSTON, MASS.

I

Dear Mr. Sawyer,

I can not thank you and Mrs. Sawyer enough for your kind courtesies to us yesterday. I enjoyed meeting the other members of your firm, and the drive out to Beverley and the golf club and the views on the way will remain among the happiest experiences of our travels.

With best remembrances to Mrs. Sawyer and the children.

I remain,

Yours very sincerely,

N. KANDA

June 29th, 1921.

II

My Dear Mr. Sawyer,

Your letter of the 16th, just to hand, sets me to do what I have been intending to do ever since I arrived here two weeks ago. I am on the outskirts of the vortex here, not having very much direct work to do; still I find it necessary to be about here, to be at hand, so to speak.

So far the prospects of the conference are bright, and if all goes on at this rate, the main business may be finished by Christmas, although we expected, when we came, to be kept at Washington till next February. Some one told me that Miss Sawyer was here. If so I should like to pay my respects to her. Would you favor me with her address, if

you know? We, my son Takagi and I, are at the Shoreham with bulk of the Delegation; the rest are at the Powhatan and elsewhere. We enjoyed our visit with you so much that we shall not miss the privilege of repeating it sometime before we leave. My daughter, Mrs. Takagi, often spoke of the ride out to your villa.

Yours very sincerely,

N. KANDA

Nov. 17, 1921.

III

Nakano, Nov. 30th, 1923.

My dear Mr. Sawyer,

Your kind and welcome letter of inquiry dated Sept. 24 came to my hand yesterday. It had wandered about evidently, as the address "Iidamachi" was that of the place we lived some twenty years ago. Then it had been mislaid in the confusion of the earthquake.

Fortunately our home being in the west suburb of the city the shock was not so severe as in the city or along the Sagami Bay. Our daughter, Yuriko Takagi, whom you know, had started from her villa in Oiso with a sick child to consult the doctor that very morning. The earthquake struck the train she was in just 2 minutes before reaching Yokohama. The train was derailed and she, her daughter and maid barely escaped with their lives. In the meantime fire started and Yokohama was a mass of flame. She and her party were rescued by a kind ex-soldier and his wife who were also burnt out and they lived in a temporary hut until our rescuing party reached them and they came back to Tokyo just a week after thro' a great deal of hardship, etc. The Toyokawas were also at their villa at Ninomiya. Fortunately they were all out of doors and escaped with only a fearful fright. The foreign part of their villa stood the shock well, but the

Japanese house was terribly damaged. Our second son Takagi, his wife and one of the babies were in our grounds. They escaped without any injury. The other baby was with her grandparents; she is also well.

I have been bedridden since a year ago and this explains my negligence in writing.

With kindest regards to Mrs. Sawyer, Mr. Webster and others, I am

Yours very sincerely,

N. KANDA

## *TO* MR. YAICHIRO ISOBE, PRINCIPAL OF KOKUMIN EIGAKUKAI AND FORMERLY EDITOR OF THE *CHUGAI EIJISHIMBUN*

### I[1]

"I had no idea that I had done anything worthy of calling forth such a eulogy from any quarter. I should rather prefer that my name should not be added to swell the list which is already becoming too large to be select. Among other titles, my B. A. I think the most of because it always recalls to my mind long years of hard work far away from home."

### II

My Dear Mr. Isobe,

I am shocked and grieved to hear of the great sorrow which has lately befallen you and your family. I do not feel that anything I could say at this season of bereavement

[1] This is an extract from Naibu Kanda's letter to Mr. Isobe, as Editor of the *Chugai Eijishimbun*, regarding his argument in the said journal of August 15th, 1910, that the Minister of Education should confer upon Naibu Kanda the degree of *Bungaku-hakushi* (D. Litt.) for his English scholarship as well as in recognition of his contribution to the cause of education in Japan. This editorial in the *Chugai Eijishimbun* was favorably received in many quarters, but the suggestion, after all, was not adopted.

would give you much consolation, but I can not desist from expressing to you and your family my deepest sympathy.

Trusting that you may receive strength from above to bear up under the great trial, I remain

Yours very sincerely

N. KANDA

Dec. 18th, 1922.

*TO* MR. HIKOICHIRO SAKURAI, EDITOR OF THE *EIBUN SHINSHI* (THE STUDENT)

Dear Mr. Sakurai,

Let me write a few lines to congratulate you and your co-laborers on having *resuscitated* your valuable periodical, whose abrupt termination a few weeks ago caused much regret amongst all lovers of good current literature for the English student. I say "resuscitated" advisedly, for though it had apparently ceased to live and have its being, I could not bring myself to the belief that the cold hand of death had actually laid hold of an enterprise once so full of vigor and promise. True to my suspicion, your letter proves it was merely an instance of suspended animation.

The first *Student*, of which I was joint editor with Prof. W. D. Cox in the early eighties met its sad fate, partly owing to the fact that the class for whom it was intended had not yet learned to appreciate the benefit of such extra helps to study, but principally because the interest of the publisher clashed with that of the editors. A great advance, as I trust, has been made within the last twenty years as regards the former: witness the number of English periodicals and other helps for beginners in every bookstall. Can we say as much with respect the latter? I fear the nice adjustment between these opposing interests will never be attained until the editor becomes practical enough to forsake a part of his ideal standard, to be well in touch with the student and the publisher enterprising enough to join in the experiment how the student may be lifted up to the level of the writer.

You, however, have bravely undertaken to cut the matter short by uniting the two functions in one and thus to obviate all difficulties, for which bold step I have nothing but admiration.

That the *Student*, so happily rescued from the jaws of death, may henceforth enjoy long life and prosperity worthy of its editorial staff is the sincere hope of one of its well-wishers,

Yours very truly,

N. KANDA

Wednesday, the 10th, (June, 1903)

*TO* PROF. YOSHISABURO TAKENOBU, AS EDITOR OF THE *EIGOSEKAI*

No. 13, Iidamachi Sanchome,
Tokyo, Mar. 30, 1907.

Dear Mr. Takenobu,

Just a few lines to congratulate you on the advent of another offspring of your prolific brain. I can not sufficiently admire your zeal and constant efforts in the cause of English studies in this country. There are indeed not a few magazines devoted to the same object; but as Webster once said to a young man about to enter a profession which was crowded with zealous aspirants, "There is always room enough in the upper floor." Under your able and experienced editorship I have not the least doubt that the new enterprise will be of this "upper floor" order. Might I add a wish here that whatever of Romanized Japanese will find a place in its pages will not be of eccentric school which ignores the first principle of phonetics?

Wishing you every success,

I remain,

Yours very sincerely,

N. KANDA

*TO* MR. SHINTARO KIYASU, EDITOR OF THE *EIGOSEINEN* (THE RISING GENERATION)

Dear Mr. Kiyasu,

Besides sending you a set of the questions I have little to say about the late examination. As usual, the examiners were Profs. Lloyd, Kojima, Asada and myself. I was absent in America at the time of the preliminary examination. For the First Oral Examination we had 54 candidates, including five women. Prof. Lloyd read the Dictation three times, and one of the women candidates handed in a paper without a single mistake. I may add here, in passing, that the lady in question passed the First Ordeal and the Second, too, successfully. As a rule women candidates far surpass men in Reading, Dictation and Conversation.

In the Second Oral Examination, on the 21st, I had a picture postal card representing "Mirror Lake in Winter, Yosemite Valley, Cal." with snow-clad mountains and woods in the background and the frozen lake in the foreground, with some people on the ice and others looking at them from the road, etc, etc. This the candidate was requested to describe at sight in English.

An exercise in "Japanese into English" was placed before the candidate for 10 or 15 minutes in the ante-room for him to correct and give reasons verbally before the examiners. The result of the Second, or Final, Oral Examination was that 20 out of 29 were successful.

Yours in haste,

N. KANDA

*TO* THE LATE PROF. KATABUNI HASEGAWA OF TOKYO HIGHER COMMERCIAL SCHOOL

Dear Mr. Hasegawa,

We have just been to Stoke Poges and seen the tomb of the great author of the famous elegy. The ancient church was truly worth the long drive. We are charmed with the scenery and the landscape of London suburbs more and more, and we long to be here longer. Our program is fixed, however, and we sail for New York from Plymouth on the 9th inst.

We have seen something of Paris, Venice, Rome, Naples, Madrid and Lisbon—including the Conference—all in 23 days! It was a strenuous journey, but we are none the worse for it.

I hope you and yours have been well. We are in the best trim physically, mentally and spiritually!

With best regards to all your family,

Yours very sincerely,

N. KANDA

P.S. An ivy leaf from Thos. Gray's church.

*TO* PROF. NENOZO UTSUSHIKAWA FORMERLY OF THE TOKYO UNIVERSITY OF COMMERCE

Dear Mr. Utsushikawa,

Allow me to offer you my hearty congratulations on the happy event which has lately taken place. May Heaven shed its blessings on your wedded life and make it doubly useful to mankind.

Hoping to have an early opportunity of congratulating you in person,

I remain,

Yours very sincerely,

N. KANDA

Nakano, Feb. 13th, 1920.

*TO* PROF. TSUNETARO NANNICHI, DIRECTOR OF TOYAMA KOTOGAKKO AND FORMERLY PROFESSOR OF THE PEERS' SCHOOL

Dear Prof. Nannichi,

We have got as far as Spokane, the 4th city for us to visit, out of 40 or 50!

My wife was the first Jap. lady to ascend Mt. Tacoma (Mt. Rainier) 14,500 ft. We stood near the glacier and broke the ice. The magnificent firs, hemlocks, and cedars were wonderful. Here we meet with white pines, and they remind us of home. We are nearly killed with receptions, dinners, etc. but my wife is bearing up bravely.

Best regards to the Gen'l [1] and all the rest. Hope you and your family are well.

Yours, etc.

K & A

Spokane, Sep. 11, '09.

[1] General Nogi, at this time President of the Peers' School.

Naibu Kanda at Peers' School during General Nogi's presidency

## LETTERS

### *TO* MR. MASAKI TACHIBANA, OF CHINESE MARITIME CUSTOMS

I

July 12/99.

Dear Mr. Tachibana,

Mr. Hayashi Gonsuke, late Director of the Bureau of Trade, first brought me some documents relative to the subject of employing Japanese in Chinese Maritime Customs, and asked me to nominate some students from the Higher Commercial School, as he thought that was the place most likely to turn out men for the post. I did so; but so far that is all I have done in the matter. I have not yet received any appointment from the Customs Service to act as the examiner. Mr. Hayashi said he would write to Sir Robert Hart advising him to consult me in future, as he was going away to Korea.

As to particulars, I am told that the service our countrymen are to be employed in is what is known as the Indoor Service, where the employees are all gentlemen, while in the so-called Outdoor Service the employees are drawn from a rough class of men. The salary is good, at least for young men beginning life, but the expenses, I understand, are also considerable. The duties are light, but what is required of every candidate is that he make up his mind to work up in the service and not give up, as our young men are so apt to. After ten or fifteen years' service a persevering man will receive a larger pay than any Japanese servant of the Gov't does here.

Every candidate must be fairly educated and be up in Arithmetic, Geography and English. He is at liberty to apply directly to Sir Robert Hart, but he must be recommended by some one. He must also enclose his photograph and send his *curriculum vitae.*

This is all I know at present, but I may be able to tell you more when I hear from Sir Robert himself.

Yours very truly,

N. KANDA

II

Nakano, Feb. 5/12.

My dear Mr. Tachibana,

It is a long time since I heard from you or written to you, but I have often heard of you and from you indirectly and have always felt glad that you made that decision long ago and entered the Chinese Customs service. I have watched with pleasure and pride, if you will permit me to say so, your gradual advancement in the service. Tho' great and drastic reforms are going on in China, I suppose your position will remain without the sphere of these changes. I hope you are always well, and will one day return to your native land crowned with honor and with the rich rewards of your long and faithful service.

I am going to ask you a favor in behalf of one of my sons who is a zealous collector of postage stamps. He is very anxious to get some Chinese stamps, which are sure to become great rarities in the near future.

We have moved into the suburb of Tokyo, only 25 minutes by the electric to the city. We are enjoying our country home, even in winter. Doctors are scarce, but the country life is so healthful that we scarcely need their help. With best wishes, and thanking you in advance,

I remain,

Yours very sincerely,

N. KANDA

III

Nakano, Tokyo-fu,
April 7th, 1912

Dear Mr. Tachibana,

This evening just after supper as we were still sitting around the table your welcome letter arrived. You should have heard the expressions of surprise and joy when those stamps struck the eyes of my children. Still more delighted they were when they heard the letter read, which assured them of a promise of some more in future. I know when I was myself a stamp-collector many years ago, what intense pleasure and interest I felt in every new addition to my collection. So I can appreciate the experience my boys are going through now.

The cherry blossoms are now in their prime, and today was a perfect Sunday. Mukōjima and Uyeno must have been crowded with pleasure-seekers. I was, however, glad to enjoy a quiet Sunday in my country home, watching the work of my gardeners. My little girls went with a maid on a picnic into the neighboring fields and came home loaded with *mochigusa.* The fields before me are covered with the young blaze of wheat, and high up in the sky the lark often delights me with his song. I often wonder how you spend your Sundays, what your life is like and so forth. It must be truly delightful to have your family with you, but do you not sometimes long for your native hills?

I remember Sir Robert Hart wrote at the time he began to take Japanese into the customs service that they must make up their minds to stick to it for 20, 30 years, in fact for a lifetime. I am proud to see you have stuck to your post hitherto and have risen to such a post of responsibility. The time will come when after your full term you will return to enjoy the fruits of your faithful services.

May God bless you and yours with health and long life!

Very sincerely yours,

N. KANDA

IV

Nakano, April 20, 1912

Dear Mr. Tachibana,

Many thanks for sending me another lot of Chinese stamps. My boy was delighted with them. They will become more and more valuable now that the Empire of China is a thing of the past.

I wonder if it is possible to obtain in China these days (I know they were obtained soon after the Chinese War) those stone images, such as are found in the temple grounds. I should like to get hold of one for my garden, to add a tone of antiquity and dignity to it. I have a number of our ancient stone implements, such as *raiju, raijo,* etc., lying out in the garden, being too heavy to be taken into the house. I do not wish to bother you in the midst of your onerous duties, but I write thinking you might chance to think of those objects when you have time to write sometimes in future.

Yours very sincerely,

N. KANDA

V

Nakano, Tokio, May 12th, 1912.

My dear Mr. Tachibana,

Thank you for your kind information about stone images or slabs. I was quite ignorant of the light in which such objects were looked upon by the local officials. I do not wish to trouble you about such matters further. But if you should happen to hear of any for sale, please let me know. I have, as I think I told you before, a large collec-

tion of ancient stone implements of Japan, of which some of the large *raifu* stand in the garden. I must have inherited a taste for such objects from my father.

Wishing you good health and prosperity,

I remain,

Yours very sincerely,

N. KANDA

VI

Dear Mr. Tachibana,

What with the victory celebrations abroad and marriage celebration at home, I have been prevented from writing you sooner to thank you most heartily for sending us the delicious vegetable of your locality. We have enjoyed and are enjoying it on our table every day.

I hope your family have not suffered from the dreadful epidemic of influenza. We have suffered more or less, but not seriously, and we are all well, busy with the marriage preparation for our third daughter, who will be married to the eldest son of Mr. Toyokawa Ryōhei on the 12th, inst.

Excuse this short letter this time. I have felt that I must not put it off longer.

Yours very sincerely,

N. KANDA

Nakano, Dec. 7th, 1918.

## *TO* MR. HACHIRO OTAKI, OF CHINESE MARITIME CUSTOMS

Dear Mr. Otaki,

Hearty greetings of the New Year and best wishes for you and your family. The famous cabbages arrived just in time for the new year, and considering the long time they were in reaching their destination they were in fairly good condition. We thank you most sincerely for your kind remembrance. I have had a touch of neurasthenia and insomnia, but am now almost entirely recovered. I tried moxa, and it acted like magic. It toned me up. I felt like the gold fish put into "water with hot pepper." Now I use the oxy-healer, which insures restful sleep. You may laugh at my resorting to such cures, but remember I shall be sixty this February, and I am past laughing at such things. I believe there is much which modern science has not yet revealed. The rest of the family are all well. Kaneki is very much improved and is spending the winter with us. Yasaka is attending the *Ginkō-kyoku* in the Finance Dept., Totsuka is studying Economics in the Univ., Tateo is in the 1st High School, the girls are still in the Peeresses' School.

With best regards to Mrs. Otaki from my wife,

Yours very sincerely,

N. KANDA

Jan. 7th, 1917.

## LETTERS

### *TO* DR. J. F. JAMESON, DIRECTOR OF DEPARTMENT OF HISTORICAL RESEARCH, CARNEGIE INSTITUTION, WASHINGTON, D. C.

I

My dear Jameson:

It is a long time since I have written to you. I hope that you and yours have been well and prosperous. I am happy to tell you such has been the case under my humble roof. Of my eight children one has left us, but to go to a happy earthly abode, we trust. Her husband is a professor of Economics at the Imperial University, and a very promising young man.

When the terrible War was going on, we felt that when it was over we should find ourselves in a calm like that after a storm. But no, Peace brings with it thousand and one things that engross our minds just as much. In fact, we shall never gravitate to the former level. The terrible experience has pulled us up a step in the scale of progress, I suppose. Materially, for Tokyo at least, our own people absent for a few years and coming back scarcely recognize the streets. The old landmarks are removed, new streets cut and old ones broadened to make room for electric lines. Prices have gone up, workmen charge twice the wages as before. Just now there is a great rush for suburban districts for residences, owing to the improved means of travel. Intellectually, schools of all kinds are started as you see weeds sprouting after a summer rain. Newspapers and periodicals contain translations of European novels, and literature in general tends to stir young people's minds on the subject of personal independence, sacredness of love, etc., while the older generation clings to the idea of family above the individual, which means that in regard to marriage, for instance, the son's wife is apt to be divorced if she does not please the parents!

Now, I take the liberty to introduce to you the bearer Mr. O., a graduate of the Higher Commercial School, who

has made up his mind to pursue further studies in America. But he has not much means and will have to work his way partly. If you could help him in the way of directing him in the strange country I should feel extremely obliged. He will tell you fully about me and my work, etc.

With best regards to Mrs. Jameson and the children.

Yours in Psi,

N. KANDA

Oct. 15th, '06.

II

Dear Jameson:

It gives me much pleasure to introduce to you our friends Dr. K. Onozuka, Dean of the College of Law and Mrs. Onozuka. They will in all probability visit Washington on their way to Paris, where the doctor is to attend the Conference of the World's Academies as a representative from ours. We feel that his visit to America at this time will no doubt indirectly strengthen the relations between our two countries. We hope he will have opportunities of visiting some of the best educational institutions and meeting with representative men. I read with the greatest pleasure and interest the account of Yasaka's attending our class and his making the maiden speech. This experience was of more worth to him than much sight-seeing. Through all his future experiences, whenever he is placed in a similar situation, he will recall the moment when after your eulogy he summoned his courage to answer to your toast.

The America-Japan Society held a meeting of the Executive Committee about a week ago to do something to counteract the anti-Japanese feeling created in America by propagandists and by the report of the cruelties resorted to by our *gendarmes* to suppress rebellious movements in Korea. The Governor-General has been changed, the Gov-

ernment-General has been reorganized, and we hope for better things in future. The labor trouble epidemic has reached us, and strikes through all grades of wage-earners are frequent. Between the *nouveau-riche* and the day laborer, the salaried man of the middle class has the hardest lot. No one knows when the price of commodities will stop its upward course.

All the papers had editorials on the death of the great man—Andrew Carnegie, eulogizing him in the highest terms, and drawing comparisons between his munificent gifts for the benefit of the advancement of civilization and human happiness and the paltry contributions of our moneyed class for altruistic objects.

I am waiting with much pleasure for our class photograph, which I hope you will send me.

With best remembrances to Mrs. Jameson and your daughter from us both,

Yours fraternally,

N. KANDA

Nakano, Aug. 21, 1919.

III

Tokio, October 16, 1919.

My dear Jameson:

The world has become very small. President Wilson's condition is reported every morning, whether he slept well or didn't sleep, and so on. The police strike in Boston was so unlike Boston. Who would have thought of such a thing from that model New England city? The epidemic has crossed the Pacific Ocean. Factories are now the scene of sabotage and then strike. Wages are going up, with rise in the price of rice and other commodities. Petty government officials, the salaried class, are the chief sufferers. Here the salaries have been raised, inversely proportional to the

original amount, the lowest salary being raised 50 per cent. There is a great dearth of domestic servants. Maids prefer factories, where they receive higher wages, to household drudgery, with indefinite long hours. When is this upward course to stop? Not until business depression comes, and some prophesy it will come next year. Let us wait and see.

## *TO* DR. J. F. JAMESON AS SECRETARY OF THE CLASS OF '79, AMHERST

### I[1]

"On returning from America in the winter of 1879 I became an instructor in the Preparatory Department of the Imperial University. I held the position of head teacher in the English Department in the above institution, until, in 1885, I became lecturer in English and Latin in the University, and in the year following, full professor. I have been, for several years past, one of the State Board of Examiners for Middle and Normal School Teachers. It may serve as an apology for my utter neglect of correspondence with my old classmates at Amherst to tell you that I am a member of the Council of the Asiatic Society of Japan, of the Educational Society of Japan, of the Roman Letter Association, of the Society for the Promotion of Higher Education of Women, and have lately been made one of the founders of the Italian Language Society!

"No life history would be complete without the second important item in a man's life. I was married in 1883, and have two children, a boy and a girl. I greatly regret that I shall not be able to attend the reunion of '79 this summer. My father is in extremely feeble health, and I am obliged to give up the long-cherished plan of visiting old Amherst again this year. Please tell the boys that I am still the same old fellow, loyal to the class of '79, whose picture

[1] From *Class History*, 1882-1889.

Naibu Kanda and his family in 1898

hangs before my eyes now. Tell them that if ever by any fortune or misfortune they come to Japan they will be sure of a warm welcome."

## II[1]

"The chief event in my life since our last class history was printed is my visit to the United States in the fall of 1909, when I travelled for three months in company with the Honorary Commercial Commission as government delegate for educational inspection. We visited about fifty-four of the principal cities from Seattle to Washington, Boston to San Diego, and wound up with a visit to the Grand Cañon. We were taken in charge by the American reception committee, who put us on board the 'Million Dollar Pullman Palace Car'—a palatial affair (except in dimensions) built for the Chicago Exposition a quarter of a century ago. With five ladies in their native costume and over fifty gentlemen—the oldest seventy-six—we were a travelling exhibition ourselves, an Oriental Barnum's show. I could not separate myself from the party, for I had to attend banquets and make speeches wherever I went. I did, however, manage to run up to Amherst and show my wife the scenes amidst which I had spent the happiest years of my youth. Here I renewed my old friendships, and we enjoyed a few most delightful days at the hospitable home of Mrs. Fred. Tuckerman. I was very glad to meet Chickering and Hubbard at New York, Johnston at Boston, your good self at Washington, and other Amherst men at different places from Boston to Los Angeles.

"On this side of the Pacific nothing special has marked my history for the past five years. I am Acting Director of the Higher Commercial School, with 1,500 students, all ambitious to become the future captains of Japan's industry. Our graduates are found in all the Japanese firms in Europe

[1] From *Class History*, 1909-1914.

and America, who are in touch more or less with their Alma Mater; so that I feel as if I had agents all over the world from whom my friends may learn at any time whether I am dead or alive.

"Three months in the year I sit in the House of Peers as a representative of the Barons. If any of my old classmates ever hear a foolish rumor of Japan's scheme of aggrandizement or anything of the kind he may know where to go to get the veritable statement of fact.

"All my four boys are either in or on their way to college; they will go to Europe or America to finish their education. My two little girls are in the Peeresses' School, and my two married daughters have five children—not quite evenly divided in sex—so that I am a proud grandfather. We are living on a farm, in the suburbs of Tokyo, which was one of the Shoguns' game preserves three hundred years ago. The latch-string of our cottage always hangs out for all '79 men, who may happen to fare this way."

## III[1]

"Years are increasing and hair is decreasing. We gave our third daughter away last December. I am a grandfather now of a dozen grandchildren by the two elder ones. Although I am nominally *emeritus* I still am connected with the Higher Commercial School, as a part of which honor I have lately had the pleasure of looking over 4,000 papers of the candidates for admission, for our year begins in April. Think of going through this to pick out 300!

"The war has given you historians a tremendous job to study and write it out for the benefit of future generations. It had been the taunt of non-Christian nations against Christian nations that their doctrine was not practical in international affairs. It remained for America to put it into practice as far as it can be under the present

[1] From *Class History*, 1914-1919.

circumstances. We are all filled with wonder and admiration at the way in which the people of a confederacy like America have been unified as one man; and this could only have been accomplished because the motive was so noble and high—freedom, justice and humanity. The war has proven that no great standing army is necessary so long as the people are educated with right principles and so long as the country is rich. Our government is doing a great deal to encourage technical and commercial education. The demand, too, for men with such an education is very great. Our school alone has now a call for 700 graduates against only 350 that we can turn out next spring. A reaction will come, to some extent, after peace is restored, but the tendency is towards industrial and commercial enlargement of the country, and not to the narrow-minded men of the army and broader ones of the navy. I think the war has opened their eyes to the fact that it is the united people that can win the battle, and not professional fighters.

The old rule of authority is fast giving way. How the doctrine of, not the divine right but the divinity, of our ruling head will be gradually modified will be seen at no distant future. The reverence for our Imperial house is absolute. Such a thing as the slaughter of the ruling household like that of the Romanoffs is utterly unthinkable. Our emperors have always shown great solicitude for the happiness of the people, whom they have regarded as their children. It is from this deep-seated sense of gratitude that their allegiance will be strong and permanent."

## *TO* THE REV. YOSHIYASU HIRAIWA, NAIBU KANDA'S BROTHER-IN-LAW

### I

Tokio, March 22nd, 1882.

Dear Brother:

Your kind letter of the 14th inst. reached me in due time; and were it not for many interruptions to which I have been put lately and the having of a text-book for my classes in print, I should have answered you long before this.

I am sorry that what I said to my sister should have caused you so much spiritual anxiety, although I did not mean to express any heretical opinion. As far as I can recollect, it was no more than I have often expressed to you, but I ought to have known better than to say anything which smelt of doubt to a woman. I shall hereafter profit by the lesson.

If indeed what I did say is truly heretical and I felt at the time of saying that I was not saying anything heretical, this shows a very bad state in my religious life, and I shall profit by this warning also and try to order better my life and thought in future.

I am conscious that during the last two short but long years a gradual change has come over me in regard to my whole being, as it must to every one who, after a long absence, finds himself surrounded again by strange and yet familiar scenes. To some this change comes much welcomed, which really means that the change is not much of a change; to others, and fewer, I presume, the change comes and is endured as necessary. I belong to this latter class, and have not accepted the change willingly but whatever conquest this subtle force has made over me it has been surrendered on my part most unwillingly. Society is sometimes cruel on this point. Men say, "You are a Japanese, be a Japanese," again, "Don't become a Japanese." The social, intellectual and religious elements in a Christian land are

so thoroughly intermingled that you may say, it is a unit, a complete whole. They help each other, you cannot draw a demarcation line between them. On a sudden, we are told to take away the social elements and the intellectual element, put in their places something very detrimental to the third element, then keep that third element bright and untarnished. Such a thing is impossible; the truest development of religious life needs the support of the social and intellectual elements. Still, personally, although I find that the religious life is not as easy here as in America owing to the reasons above given, I mean to keep the light of Christian life burning. The atmosphere is not so calm that you will not observe it flicker but I trust it will never go out.

On the 11th inst. my friend Yan Otoma very suddenly passed into the other world, after a short illness of five days with fever in the lungs. He was a gifted young man, who would have surely made a mark in the world, had he been spared. When we see our friend so suddenly removed from our sight we cannot but feel how utterly weak is our hold on this mortal frame. Why should we trouble ourselves about little things of this world. At the longest, our association here is as short as the snapping of our finger in the eye of the Infinite One. Who knows when our turn will come? What a life that would be if one lived it as if every day were his last?

The day before yesterday was a fine day for a general meeting of the Christians of Tokio at Shinobazu Benten. I should say that there were about a hundred and fifty of both sexes. The usual number of speakers were introduced and addressed the company. If I should summarize in a word the spirit of their remarks, it was that we are arrived at a crisis when we must decide the battle with the Buddhists. Other transactions, as far as I saw done, were that the grand meeting next year should take place in Tokio instead of Yokohama, and that lectureship should be begun to hold public lectures every month. We also had the pleasure of listening to a few words from Mr. Mizuhara, from Hachijō Island, who is a decendant of Minamoto Tametomo. Coming

to Tokio he came to the knowledge of Christ and he now wishes to let his poor, ignorant fellow-islanders hear of Him and be raised from the condition which is now not much above that of brutes. He said the people in the islands are so degraded that they scarcely recognize the relationship between parent and child; that he had sent out his son several years ago up to Tokio to be educated a physician but that on coming out himself he found, much to his disappointment, his son had been a clerk in Kishida Ginko's shop all these years!; that with the relics of Tametomo in his house as the foundation he wishes to collect funds and establish a school in the islands. A wretched state of things! Père Nicolai has already sent his agent to Ogasawarajima; Hachijō will be the next place.

Hoping for the safe journey and your continued health,

I remain,

Yours affectionately,

N. KANDA

II

Jan. 11/85.

My dear Brother:

Your letter of New Year's greetings and good tidings has just reached and given us much pleasure. I hasten to return to you our hearty "Happy New Year!" For the first few days of the New Year we have been too much occupied with what is at hand. Our time has been very much taken up with call-making and call-receiving. I meant to have written to you about my having taken your brother out of the school but I suppose you received Mr. Kobayashi's letter informing you of it. On the day of his leaving the school he came to my house with Mr. Kobayashi. Mr. Kobayashi seemed to have understood that your brother was expelled

from the school and wanted to be fully satisfied that there were sufficient reasons for his expulsion. For it seems that on that night when he slept away from the school he was at the house of his uncle in Aoyama and not of his brother-in-law's. The suspicion, which I threw over him, arose from my understanding him to say, when he came for my seal, that he spent the night at his brother's. I explained to your brother-in-law that Keisan was not expelled, not so bad as that—but it was that I received private advice from the Kanji to take him out and I acted on his advice. As I hear from Mr. Kobayashi, although the Eiwa Gakko does not claim to fit the students for the Yobimon, Keisan, if he studies hard, will be able to pass the entrance examination of the Y. in time to escape the conscription. Mr. E. was saying the other day to me that you would probably have the opportunity of going abroad even before he comes back to Japan. I was glad to hear that what you are hoping for is likely to be realized so soon. I will do my best to take care of your family in your absence. A graduate of Mishima's school, Kōno by name, will probably go when E.E. does, to study at the University of Victoria College. His father is a merchant and he goes at his own expense. He has been to see Mr. Whittington several times and is very much interested in his talk. A little now of the family talk, my wife is very well, I am happy to say. She is today at Bancho to meet guests. I shall go this evening; if we get through early we shall come home but if not, stop there overnight. We generally walk back from there in the evening, having ridden in going. I took the Takayasu boys and Miki this morning to the vaccination office at Shitaya and we all got vaccinated. Tsuru had a bad cold, so we left Misa and her for another time. We have notice sent round from the "Kuyakusho" warning us to get vaccinated. The small-pox has not yet come to Tokio, to any extent, but it is safe to guard ourselves against it in time. The Uryus have moved into the compounds where Ho-En-Sha is, in Ichibancho, near the English Legation.

A fire broke out last night from the bathhouse near Miss Okamura's house but we have only heard so and have not

yet ascertained how much damage was done. Mrs. Truce sent us her picture the other day—she is very well and happy. We hear rumors that Miss Okamura is to be married. My wife will write soon.

Yours affectionately,

NAIBU

III[1]

My dear Bro.,

Since receiving the sad news I have been running about on jinrikisha, and so though I had no clean paper I begin to write. Telegrams are useful but letters must soon follow. Your first telegram came at 6 yesterday (31), your second at midnight, your third announcing her death, about 11 o'clock a.m. today: a reply to telegram we sent came at 1.30 p.m. Last night I arranged with your father to go together to Yokohama this morning. I thought the second teleg. would go to him as the 1st did, so I did not let him know. But if you did not telegraph to him he must have gone to Yoko. alone this a.m.

In reply to our last telegram, I do not think it worth while going to Shidzuoka, now that Ogin no longer lives. I should certainly have gone if your telegram was that there was still some hope.

As to kind of burial, Matsui father thinks it a very inconvenient thing to have a relation buried so far off and I think there is much reason in this. Kanda father seems to think so also. This is what every ordinary Japanese would say, but to me it seems possible for you to think that you would prefer her to be buried whole in Shizuoka where the people for whom she worked, and whom she loved and by whom she was loved so much, live. To me this is a beautiful idea. Sister Uchida and my wife are not very

[1] This note scribbled hurriedly in great excitement relates to the death of Naibu Kanda's sister, Mrs. Gin Hiraiwa.

particular either way, but they also find a reason in what I say.

Perhaps a happy means might be followed—to bury a part of her ashes or her hair in Shidzuoka and a part in Tokio. This idea of dividing even the ashes in two is, to be sure, rather offensive, but what is burial but a symbolic rite?

I am now on my way to Toriizaka to see your father, if he is at home, and will decide with him what to answer you—I hope you have written or will write the particulars of her last hours, wh. he is waiting.

3 p.m. just called at your father's, and found that he had gone to Yokohama, as I feared. I was told at the house that your brother K. went to Yoko. at about 11 to tell him the contents of the telegram. I shall wait to answer you till he returns.

Still, as you are so anxiously waiting to hear from me, if your father should not appear soon I shall telegraph without consulting.

Hoping to hear from you soon, I shall mail this letter on the way,

Yours affectionately,

NAIBU

November 1/3 p.m.

*TO* DR. S. KAWADZU, NAIBU KANDA'S SON-IN-LAW.

Dear Sensan,

It is not much warmer here than at Tokio, therm. being 35 degrees at 8 a.m., I take walks every day and sleep well. I enjoy the freedom from care. This is real simple life. Hope you are all well.

Best regards to all.

Yours, &c.,

NAIBU

(Hichirigahama), Feb. 8, 1915.

*TO* MRS. S. KAWADZU

I

August 21, '20.

Dear Eishi,

We arrived at Ryōgoku at a little after 5 o'clock, after meeting frequent showers on the way. I enjoyed my short stay with you and your children very much. Today we are having showers again. We feel very sorry for Oginosan, who lost his fourth daughter. The funeral takes place tomorrow.

Yours affectionately,

N. K.

I left this space for Mamma to write, but she tells me she has already written herself.

Did the children hear the fire-crackers which I fired off as the train left the station yesterday? Only one went off.

II

Dear Eishi,

We are all well. Arrived at Geneva this morning and are leaving for Rome this morning.

N. KANDA

(Geneva), May 11, 1921.

III

Dear Eishi,

We visited Versailles yesterday and today we are visiting the old battlefields of Rheims, 95 miles from Paris. We have been to the Grand Opera of Paris also. We leave for Geneva and Italy tomorrow evening.

Kaneki and Yuriko are well; so am I, altho' at night we are all very tired. Nevertheless we are enjoying new experiences daily.

Yours affect'ly,

NAIBU

(Paris), 8/5/21.

IV

Dear Eishi,

We are doubling a day at 180 degrees. We met a very severe storm on the 20th but we were nearly all well. The prince is playing deck golf all day.

I hope the baby continues to grow, and that you are up by this time.

I sleep very well every night.

Yrs. affect'ly,

NAIBU

October 22nd (B) 1921.,

(I. J. Sea Post, the "Kashima-Maru")

## *TO* PROF. YASAKA TAKAGI, NAIBU KANDA'S SECOND SON

I

Dear Yasaka,

We returned from our Formosa trip in good trim, but keenly feel the change in climate. It was 24 deg. F. this morning, instead of 66° as was usual at Taihoku in the morning. We had a snow 1 ft. deep in Tokyo while we were away, but it did scarcely any damage.

I found your letter of Nov. 29th on our return. I should like to attend the Centennial Commencement next June, but my appointment to go as a delegate to Portugal is not yet settled. Unless I go there, I cannot see my way clear to turn up at Amherst. I feel thankful to Dr. Jameson and Mr. Plimpton for their interest in the matter of my degree. I hope I may be able to carry out their suggestion, and so be instrumental in cementing the friendship between the two countries.

Poor Jacoulet has succumbed to typhus fever; his funeral took place yesterday. Poor fellow, he was back at his old post for about a term.

We expect news shortly of Kaneki's arrival at Marseilles. He was sick with a little fever somewhere near Singapore, but in his letter from there he had already recovered and was in good spirits.

Yours affect'ly,

NAIBU

Jan. 13th, 1921

II

Feb. 18th, 1921

My dear Yasaka,

I have waited till the question of my going to Lisbon was decided. It is now decided, and the choice has fallen upon me. I sail by s.s. "Fushimi" on March 25th and a

passage is already engaged on the "Olympic," leaving N.Y. on April 20th. The International Parliamentary Congress takes place on May 24th. It fits in exactly with the later program of my being present at the Amherst Centennial and your receiving your degree, if it is to take place this year. I shall spend over a month in the States and attend the meeting of the Pan-Pacific Union at Hawaii in August.

Yuriko and Tateo will accompany me! We think Yuriko's experience in Europe and America will be of great help to her in carrying out her duty as the mother of five children. Tateo finds very poor opportunities for prosecuting his studies in Philology here—and thinks this a splendid opportunity to go to America to study at some university or college. Your advice after he gets over there will be very valuable. He will write on this question himself.

We shall arrive at N.Y. about the 15th Apr. Whether you go or not with me I hope you will come up from Washington. I shall report at our Consulate on arrival.

Yrs affect'ly,

NAIBU

III

My Birthday, 1921

My dear Yasaka,

Since writing to you last I had a letter from Jameson saying he was sailing for England in June, perhaps even before the end of the Centennial functions. It occurs to me that perhaps you may prefer to accompany him after the Centennial than me before. Our time in Europe will be very hurried and the chances for sight-seeing are uncertain. You, however, would want to make the best of your opportunity and Jameson will be the best guide to help you to see such things and persons as you would need to see in connection with your studies. I advise you to consult him and make up your mind as to which course to take. I shall report at our

Consulate on arrival at N.Y. and you may find where we are. We shall get there about April 17th. (The "Olympic" sails on 20th.) I have not engaged a room for you on her (which is possible from the N.Y.K.), because it is uncertain which course you will take.

Tateo will not go with us. There is some hitch about the military service; the regulations have become very strict since your day. Besides, Sen, Dr. Anezaki and Dr. Ueda Mannen think it advisable for him to finish the University course first. With best wishes,

Yours affect'ly,

NAIBU

IV

Mar. 3rd, 1921

Dear Yasaka,

Since writing on my Birthday I found that the next mail sails on the 4th, hence this additional. This letter will reach you in Washington about the day we sail (April 25). If after talking it over with Dr. Jameson you should decide either to go with me or with him, ask O. N., Manager of the Branch Office of the Nippon Yusen Kaisha, New York City, to secure a berth for you. He is an old pupil of mine; besides they are writing to him from the head office here to render you all the help he can.

If no report of your travels in Europe will be required, we want you to visit Europe again, perhaps on your return journey, more leisurely. Of course, we remember your program to study California and the West according to Jameson's plans. You can do that, too, before you come home.

I am exceedingly sorry at the growing anti-Japanese feeling among the Americans. I still have the confidence that Japan has many friends among the educated classes. It

is with these people I shall have the pleasure of talking over everything and of trying to further better understanding and mutual confidence between our peoples.

Mr. Hepburn is expected to arrive on the 7th, inst. with his daughter. Viscount Shibusawa and the rest of us will give him and his daughter a warm reception.

Yours affect'ly,

NAIBU

V

Hyde Park Hotel,
Knightsbridge,
London, S. W.

Dear Yasaka,

We arrived here all safe on the 27th. It was about 9 p.m. when we arrived at Waterloo, but it was scarcely dark yet. Kaneki met us at Southampton. Our rooms had been engaged at Hyde Park Hotel. Our rooms, two rooms and a sitting room, facing the beautiful Hyde Park with the Serpentine, on which people are enjoying the beautiful day in boats, remind us of Hotel Commodore, with the exception that we look out on this beautiful expanse of one of London's famous lungs. The people on the streets are strikingly different from those in Chicago or New York, much more plainly dressed, the autos moving slower and not so numerous.

We had a delightful passage across. We have booked our passage to New York on the "Celtic" leaving Liverpool on June 11. We are invited to luncheon at the House of Commons on the 5th, when I shall make a speech (which I have shown to the Ambassador). We are invited (including Kaneki and Yuriko) to Mr. Mori Kengo's dinner (*à la japonaise*) this evening. We are going to Westminster

Abbey on Sunday and on a drive to Hampton Court with Mr. Ian Wink, Nemoto's partner.

I have been measured for a dress-suit, a dinner jacket, a suit of ordinary spring wear, and have bought a silk hat and a bowler. I think this will gratify Mamma!

We shall leave here as soon after the 5th as possible, returning at the beginning of June to finish sight-seeing at short distances from London. Yuriko will write the rest.

Yours affect'ly,

NAIBU

VI

Hyde Park Hotel
Knightsbridge
London, S. W.

Apr. 30th, 1921.

Dear Yasaka,

Just had a note from the Embassy saying Ambassador Hioki is expected to arrive to-day. Last evening we were all invited to a Japanese dinner at Mr. Mori's, a very pleasant party; met two graduates of the University, Totsuka's classmates.

This afternoon Yamamoto Keizo is coming to see us and take us round.

Best regards to Jameson and his family. Hope you found Hideko well. We are all well.

Yours affect'ly,

NAIBU

VII

Dear Yasaka,

We have got so far all right. The Kurokis and Kuga did everything for us at Paris. We reach Venice this evening. Our program is working out all right, only we cannot do much shopping. We sail per s.s. "Rotterdam" on June 9 from Liverpool. Yuriko is standing it remarkably well.

Yours,

NAIBU

May 12, 1921. (*Postmark: Lausanne*).

VIII

Hotel St. Francis,
Union Square,
San Francisco,

August 2, 1921.

Dear Yasaka,

Yesterday Hiraiwa and I went to Palo Alto and made three calls. We found Prof. Treat, who goes to Japan on the "Shunyo," which I take from Honolulu Aug. 29th,—a little later than I expected, but it can't be helped if I stay till the end of the Conference, and I have thought it best to do the whole thing. We called on Misses Page, who welcomed us very heartily; we called on Mr. and Mrs. Nichols, but they were away in the country; only Miss Nichols had returned to get ready for her parents' return. We called on Dr. Jordan, and he received us very kindly. To all these places and persons Lieut. Fuji, whom we found in the Japanese Students Club, took us. It was very pleasant to meet one I have heard you speak of often.

The weather is good, and we go on board in the best of spirits.

Remember us very kindly to Mrs. Cheever.

Yours affect'ly,

N. K.

IX

Volcano House,
Hawaii, T. H.
Aug. 22nd, 1921.

Dear Yasaka,

We have had the wonderful experience of seeing the Valcano Kilauea at night; its lakes of molten lava, exploding, bubbling and spattering in dazzling brilliance. We spent last night at the Valcano Hotel, and this morning we inspected the Gov't observatory under the direction of Dr. Jaggar, whom I had met in Japan a few years ago. The pit is now three hundred feet below the rim of the crater, but only last year the molten mass was clear up to the top. Mrs. Jaggar said it was a wonderful sight to see the whole mass sink as they stood on the rim, the walls falling in all round, leaving or exposing red masses behind; the ground shook, and as Dr. Jaggar held her hand telling her she might never do a sight like that again, she simply tried to free herself and cried aloud!

Aug. 23rd.

The steamer trip there and back was a little trying, but neither of us was sick. Miss Yata went with us. We arrived in Honolulu early this morning and put up at a quiet hotel, Halekulani on the Waikiki beach, where we shall stay till we sail. During the Conference it was more convenient to stay with the other Japanese delegates at Young Hotel, but it was

very noisy, almost like Hotel Pennsylvania. They, too, have left the Hotel.

The people here look upon our visit as an opportunity and have held various meetings and dinners at which I spoke as well as I could under the circumstances. I have sent you some papers, without having had the time to cut out the clippings.

All the people connected with the Conference have been most kind to us, especially Dr. Bunker and Mr. Ford. We send you a photo Yuriko has taken here.

We are both very well and shall start on our final voyage. Best regards from us both to Mrs. Cheever.

Yours affect'ly,

FATHER

X

Halekulani and Bungalows
on the Beach at Waikiki,
Honolulu, Hawaii.

My dear Yasaka,

The last steamer for the mainland before we sail leaves here to-morrow: so I want to send you a few lines to say that everything connected with the Educational Conference has gone off successfully, and I trust, with lasting results. Dr. Bunker has accepted the invitation to stay here for 3 years, to develop the work so auspiciously begun. Mr. Ford invited the Japanese, Chinese and Korean delegations to dinner this evening.

We had some letters from home to-day. They are all very well. I hope Hideko continues to enjoy the usual health. Yuriko has been very popular here, her photo. appearing in one of the papers, and her interview reported.

We have secured good berths on the "Shunyo," which sails on the 29th. All our delegates, except Dr. Anesaki, go back together.

Yours affect'ly,

N. K.

XI

Nakano, Sept. 19, 1921.

My dear Yasaka,

We have been so very busy since arriving home on the 9th that we have let ten days slip before writing.

We found everybody and everything pretty much as we left them and as we expected to find them. We were very glad to hear of the cablegram announcing the happy event in your family. I hope both mother and child continue to do well.

Sen was called to the Foreign Office in my absence and asked about the possibility of your joining the coming Conference at Washington. He answered that he thought there would be no objection in the University and in the family. You will have been consulted by cable long before this reaches you, and have given your answer to the best of your judgment. We, of course, have nothing to say against it. On the contrary, we are glad to find your usefulness is coming to be recognized. I feel that the work will be in your line. I am going to see Mr. Hanihara soon, and hear more about it.

Prof. and Mrs. Treat were fellow passengers on the "Shunyo." I was present at a luncheon given to him at the Univ. Club in Honolulu, and also at the one given to him by the America-Japan Relations Committee here. They have gone into the country, to return later for the lectures. I hope to secure him for a lecture at our place, and also to invite them to our house when they come back. He presented me on board with a copy of his "History of Diplomatic Relations

between Japan and the United States." I shall try to have him meet some of my friends in the Foreign Office.

The photographs came in good condition. One of them will be reproduced in *The Students' Companion.*

Captain Kuwabara, Kayachan's husband, is going to Washington for the Conference.

Viscount Shibusawa is going to sail for the U. S. on the 15th prox., taking with him Zumoto, Dr. Yamada Saburo and Dr. Soyeda. I hope they will have a better opportunity to fathom the depth of American sentiment.

I have knocked about the ball with golf sticks on our lawn, but am yet too busy to do much with it.

With love to Hideko,

Yours affect'ly,

FATHER

XII

Dear Yasaka,

I write to inform you that I have been requested by the Chief Ambassador Prince T. to accompany him.

We sail on the 15th Oct., due at Seattle on the 26th. I hope to have your company at Washington, unless Viscount Shibusawa insists upon securing you for his party, which I think he will not do when the Prince wishes otherwise.

Your letter telling us of the baby's advent, its name, etc, came yesterday. We are very pleased with the name.

My welcome meetings are coming on with the farewell ones. I am glad to go away when the family are so well.

Yours affect'ly,

NAIBU

Nakano, Sept. 28, 1921.

XIII

Shoreham Hotel,
H Street Northwest at Fifteenth,
Washington,

Nov. 3, 1921.

Dear Yasaka,

Here we are nicely settled at the Shoreham. The reception at the station of which you have probably read in the papers, is said to have been exceptional.

We were invited to a dinner *à la japonaise* at the Embassy last night and Baron Shidehara asked me if you were not coming. I told him I had really expected to find you here. Mr. Saburi told me afterwards there was plenty for you to do.

It is a question whether it would be for your best advantage to work with the delegation or with Viscount Shibusawa. You will decide this probably better after you meet the Viscount. At any rate, it may be well for you to come down when you can leave your family conveniently. Seko is in our party and awaits the pleasure of seeing you.

Love to Hideko and the baby, and best regards to Mrs. Cheever.

Yours affect'ly,

NAIBU

P. S. You can come directly to the Shoreham. There are two beds in my room, all to myself.

XIV

Washington,
Jan. 5th, 4 P.M.

My Dear Yasaka,

The last lecture did not prove to be the "last straw on the camel's back." It went off splendidly; the audience, I suppose, was a representative one, including Mrs. Hoover, Gen'l So and So, about a hundred, so painfully attentive that you could hear a pin drop. Debuchi who went with me expressed his satisfaction. Then some few were invited to luncheon afterwards. Of course, I got their autographs. Many questions were put to me at the end but not formally.

I am dining with Jameson and a few of his friends at the Cosmos tomorrow. Katsuzumi has offered to come this evening to help me with my file of newspapers.

The card-system boxes with papers I take with me for future use and as specimens; the books I send you by mail, except those I wish to take with me, as I have bought so few.

I have bought Emerson's autograph and a copy in French on Japan published in 1680 by a firm Jacob de Meurs in Amsterdam. The title of the book is "Ambassades vers les Empereurs du Japon." It may be a find. On the eve of departure I cannot help expressing my deep indebtedness to your help. I could not have done what I have done without it.

I send to you a copy of the Y.M.C.A. talk. I met Dr. Mott this morning. He called on Admiral Kato, and I introduced him to him. The autograph book was in evidence as usual. Love to all.

Yours affect'ly,

NAIBU

XV

(Writing under difficulties)
Jan'y. 8, 6 P. M., 1922

My dear Yasaka,

I have corrected your MS. in the jolting train, which has made my script even more illegible than usual. An officer of the Milwaukee Line escorting us offers to mail it at Perry, Iowa.

I found my old High School teacher, now Judge of the Municipal Court of Chicago, waiting at the station. We had a sincere reunion. He was not as old-looking as I had expected and as I daresay I looked to him. He was so glad to see me I saw his eyes moisten. I gave him your name. Some day when you go to Chicago I hope you will look him up.

Baron Shidehara's son is in the same compartment; a nice boy about 17, expecting to enter the First High School this year.

Yours affect'ly,

NAIBU

XVI

Tokyo University of Commerce,
Apr. 20th, 1922.

My dear Yasaka,

I must write whenever and wherever I can, and not put off writing until convenient time arrives.

I read with interest your article on the Washington Conference contained in the magazine you sent. We received a few days ago Hideko and the baby's photos and her letter. The baby looks very well and cunning. I think she will stand the journey all right. We are expecting to welcome them before long.

With other members of the Japanese Delegation to the Disarmament Conference, at the Consulate General of Japan, Honolulu, Hawaii. Taken January 19, 1922, on their way home from Washington.

I received a letter from Mrs. Furber yesterday, in which she mentions your sending her some books on Japan. I am glad you did; for she is working indirectly to spread the right sort of information about Japan among her own people. I am asked to send her some catalogues and school photos.

My health is improving and appetite fairly good, but I thought it wise to decline the Williams College invitation to give some lectures there this summer. I regret the paucity of our scholars to supply such demand.

Best regards to Mrs. Cheever and the rest of my Ann Arbor friends.

Yours affect'ly,

NAIBU

XVII

Nakano, July 10, 1922

My dear Yasaka,

On the day of Hideko and Ayako's arrival—June 30th—I got up at the record-breaking hour of 4.30 A.M. and went to Yokohama with Mamma, Yuriko, Tateo and Fumiko. We were rejoiced to see Ayako in Sanjisan's arms as he came down the ladder. She had not been very well the last few days, which was explained by a sort of rash come out all over her face and body a day or two after arrival, but she was so good and quiet, to everybody's surprise. She is all right now.

I fear you will settle down to too severe a study, now that you are all alone. I wrote to you what Dr. Yamada said about the degree, but remember health is of more value than a title. I almost regretted after I had written to you about getting a Ph. D., knowing what you said to me before we parted. The change in public sentiment about Japan after the Conference must be interesting to observe. Did my share in entertaining the Denby party.

Yours affect'ly,

NAIBU

*TO* MRS. JENNIE E. CHEEVER, ANN ARBOR, MICHIGAN

Oiso, August 16th 1922.

My dear Mrs. Cheever,

I have been meaning to write you for a long time, to thank you for your warm hospitality during our visit to Ann Arbor last summer. So many things, neglected during my nearly a year's absence, have kept me very busy, and with this long vacation I am beginning to feel like my usual self again.

It must have been very trying for you to part with Hideko and little Ayako. It was a marvel that they came all the way across the Continent and across the ocean without a hitch to either mother or child. The baby did have a little trouble after arriving with fever, followed by a rash, which, however, soon passed off. Yasaka must be lonely and not a little anxious about his family, but he may rest quiet, as they are having the best of care in the mother's old home. We go to see them often, as Hideko is getting so that she can not go about much.

We are spending a few days with Yuriko and her five little children in Oiso, 50 miles from Tokyo. The children go in bathing twice a day and are tanned as much as the children of fishermen. They will stand the winter the better for the hardening.

Kindly remember us to the Reigards, the Goddards, the Van Tynes, the Lloyds and others. Yuriko also sends her best remembrances. Our best regards to Miss Bishop and Miss Merriam when you see them.

Hoping this will find you in the best of health,

I am

Yours very sincerely,

N. KANDA

# PART V

## SELECTIONS FROM NAIBU KANDA'S JOURNAL

### A TRIP ROUND THE WORLD

(1900—1901)

## A TRIP ROUND THE WORLD

August 11, 1900. Left Yokohama under the most favorable auspices—fine weather, good health, etc. Father Takagi, Kaneki, Yasaka and many others came to the steamer to see me off. At 12 o'clock the steamer leaves the harbor, and before night Japan's last traces are out of sight.

The S.S. China of the P.M.S.S. Co. is a staunch vessel of 5,000 tons, being about 400 feet long and is known as a "record-breaker," having made the voyage in a shorter time than all the other steamers of the line. There are 63 cabin passengers on board, of whom 4 are Japanese,—Mr. Hata Toshiyuki going to study commercial matters in New York, Mr. Segawa going to Peru on emigration business from Morioka Emigration Co. and his interpreter Mr. Ozaki and myself.

August 17. On board the steamer we do nothing but eat, exercise and take naps on deck. Some read a good deal. There is a good library on board. It is too warm in the cabin and we go there only to dress for dinner, and afterwards to sleep.

We cross the 180th degree. We have two Fridays. About 11 A.M. we saw Pearl Island, 3 miles off on the starboard side. It is a coral island forming a ring 40 miles in diameter. There is a small island in the centre, on which we saw the wreck of a three-masted schooner. The steamer lessened her speed, but as there seemed to be no signs of life on board the wreck she resumed her course and speed.

August 19. Last evening we saw Gardiner Island 2 miles off the starboard side. This morning at 9 A.M. we saw Neckar Island 5 m. off on the starboard side.

August 20. Early in the morning we saw three islands on the starboard side and a large island called Kanai on

the port side. At noon we come in sight of Oahu Island on which Honolulu is. The mountains are mostly destitute of tree; the valleys are green. Along the coast green fields are visible, probably sugar plantations. Some white houses and here and there tall chimneys of sugar factories are visible. No fishing boats. On the voyage so far we have seen only a few birds like gulls, no albatrosses, quite a number of flying fish. At 4.30 P.M. we stop off Honolulu. Mr. Hata and I go ashore to take a walk after dinner.

August 21. Spent the whole day looking about the town. One hears English everywhere. The population is made up of Europeans half-castes, and natives. Native women are selling flowers etc. throughout the streets. They wear gaudy calico dresses loose at the waist; they go barefooted. Things are very dear here. 2 photos of Hawaiian plants 50 cents=1 yen, a glass of soda water 15 cents, tramway fare 10 cents, a papaia and some bananas 10 cents. The Kapiolani Park is laid out with broad roads, ponds, and vegetation strange to our eyes, algaroba trees, a curious species of spruce, date palms, etc. There are many fine residences on the road along the shore to Waikiki. The private grounds are beautifully laid out with palm trees, date palms, and other strange and rare plants. I saw a very large banyan tree in the park. They take much care in protecting the roots hanging down from the branches until they get rooted in the earth. There were some peacocks in the park with their chickens. Saw many mukudori and some sparrows. Some boys were fishing funa and goldfish (higoi) in the park pond. The cocoanut palms are 30 or 40 feet high; some as thick as the length of a walking stick in diameter at the base. I saw extensive banana plantations, with ditches of water in between the rows. The banana plants are only about six feet high. When we sailed in the afternoon a great many people came to the wharf to see their friends off. Native boys dive for pieces of coin thrown from the steamer's deck.

August 25. It is getting cooler as we approach San Francisco. We have occasional showers such as we had at Honolulu. The number of passengers has been doubled since we reached Honolulu, there being 124 in all. A number of them are Honolulu people, some half-castes, who are returning to the States where they are attending school. Some have decidedly Hawaiian features, especially women. It is very interesting to watch the different kinds of people on board. Mr. Combs, the San Francisco lawyer, and his wife who have spent five weeks in Japan etc., were very kind in telling me many things about California.

August 26. This morning in the smoking-room I gathered the following information about the officers of the ship. Captain receives $250 per mensum. First Officer, generally known as the Mate, has practically the entire charge of the ship and receives a salary of $125 a month. 2nd Officer receives $75. 3rd Officer receives $65. Each officer has two quarter-masters under him who do the steering, etc. They receive $55. First Office does not take turn in watching, but the others do. Below the officers there is the Boatswain, a Chinese, who is the head of the crew, consisting of 24 Chinamen, who are constantly kept busy cleaning, scrubbing, painting the different parts of the vessel, taking in sails etc. Purser is the business manager. He receives about $125 a month. Under him are freight clerk and store-keeper. Chief Engineer is paid as much as the First Officer. Under him are first and second assistant engineers, carpenters, etc. Captain, Chief Engineer, 1st Officer, Doctor and Purser sit at table with passengers. All through night and day bells are rung as follows: 12—8 strokes (.. .. .. ..); 1 (..); 1½ (.. .); 2 (.. ..); 3 (.. .. ..); 3½ (.. .. .. .); 4 (.. .. .. ..); 5 (..); 6 (.. ..); 7 (.. .. ..); 8 (.. .. .. ..); 9 (..); 10 (.. ..); 11(.. .. ..). Every half hour is represented by one stroke; e.g.—10½ o'clock will be designated by (.. .. .). The following notice is posted at the entrance to the Main Deck. "Notice! On sailing day the officers and crew of this ship must give their undivided attention to ship's duties and

are forbidden to receive on board or on the deck. Non-compliance with this order will be followed by dismissal from the Company's service. By Order of the Management."

August 27. We saw many whales spouting and shoals of porpoises. Fog whistle all night, as we approach land.

August 28. The steamer felt her way towards the coast gradually, now moving, now stopping, and blowing the horn or whistle constantly. The siren on the Farellone Islands was heard. Presently about 11 o'clock the pilot boat came. We moved into the Golden Gate, into the San Francisco harbor when the fog had been entirely dispelled. We were obliged to stop far out in the bay and land by a tug. Thick fog again and cold wind. Overcoat very serviceable. Count Mutsu sends a man with a letter to the wharf. We expect to get our baggage through the customs tomorrow, except my suit-case which I got to-night.

Aug. 29. This morning I called at the Consulate; had a long talk with Count Mutsu. He expressed his deep gratitude at my having brought him Dr. Doi's diagnosis of his mother's illness. He left for Japan at 2 P.M. At the wharf I met many Japanese, among whom were Messrs. Tozawa, Sonoda and Odagaki. We lunched at the house of the last who has a fine house. After lunch we drove through the Park and visited the Cliff House, Japanese Tea House, etc. Dined *à la japonaise* at the Consulate, where I met Messrs. H. Yoshioka, N. Kasai and S. Yokota.

Aug. 30. Mr. Tozawa, Mr. Kobayashi and I went out to Santa Rosa to visit Mr. Kanaye Nagasawa. It is a place fifty miles from San Francisco on the other side of the bay. He met us at the station with his carriage and drove us to his place. He has a farm two thousand acres in extent where he raises all sorts of fruit, but chiefly grapes. He has now 350,000 gallons of wine in his wine cellar. Employs 20 Japanese. In grape picking season 90 men. He has a handsome house, filled with pictures, books etc. He gave us a splendid lunch of immense salmon, turkey, ice-cream, grapes, pears, water-melon (2 ft. long) etc., and when

it was time for us to go to the station (about 30 minutes' ride) he drove us back again in another carriage, this time drawn by one powerful horse. In the evening I was entertained by Mr. and Mrs. Tozawa at their charming house *à la japonaise* and a very fine feast, too. They have two children about 10 and 6, Miss Fumiye and Tetsuhiko.

Aug. 31. Visited Stanford University to-day. Met Prof. Lathrop and his wife in the train, took lunch with them. Took a buggy and went over the different buildings of the University. Museum, Library, dormitories, vinery, stud-farm, Mrs. Stanford's private grounds, etc., etc. Dined with the members of the Nippon Club in the evening. Prof. Lathrop H.B. said he had 4 hours composition, 3 hours literature per week besides correcting compositions which meant 15 to 18 hours a week. Exp. at Stanford: Room (light and fuel) $5.25 a month, Board $15.00, Clothes? Fees: Tuition $20 to $30 a year, Laboratory and other fees $20 to $40. Books $10 to $50.

Sept. 1. Visited Berkeley University with Mr. Yoshioka. Met President Wheeler who kindly ordered his private secretary to show us the buildings. Blackboards are all of thick paste-board in squares about 6 ft. square nailed on. Lunched with Mr. Yoshioka and his family consisting of his wife and two children. Mrs. Yoshioka is the daughter of Mr. Toriyama of Miss Kidder's Mission. Mr. Yoshioka lives in a house with five rooms (furnished), rent $18. Mr. Odagaki's house, a handsome one in San Francisco, costs him $60, unfurnished. At Berkeley Dr. Wheeler advised me to meet E. Sievers of Leipzig, Prof. Hoops of Heidelberg, and Prof. Viëtor of Marburg on my subject of investigation. At 6.30 P.M. Messrs. Odagaki, Yoshioka, and several of my old pupils see me off on my journey eastward bound. Passed the first night in chair. Very hungry; disturbed sleep.

Sept. 2. Near Reno we see Indian squaws with babies each tied to a board. After passing the green Sierra Nevada M'ts we strike a sandy plain with only low sun-burnt bushes (wild sage) growing. Brown, almost naked mountains in

the distance. Most dusty disagreeable ride. My overcoat useful at night.

Sept. 3. We reach Ogden, 8.33 m. from San Francisco, at 6 A.M. We pass Salt Lake City and see the Temple at a distance. It is tolerably fertile-looking, with long avenues lined with poplar trees. At a place called Cisco about 6 P.M. we are informed that a "wash out" ahead, owing to an unusual rain this morning, must be repaired before we proceed. It is a place with an elevation of 4425 feet. We are delayed here 4 hours. The thermometer marked 66 degrees. Desperadoes and cattle-thieves are not rare. A month ago about 20 miles off they killed two sheriffs.

Sept. 4. We pass through Colorado. The country is quite different in aspect; green and beautiful. We pass through some wonderful regions between stupendous walls of granite. The Royal Gorge is a fissure between two mountains rising some 3000 feet. There are many mineral springs. Colorado Springs is one of the fashionable resorts.

Sept. 5. This is one of the hottest summers in many years they say. The trains in the west run about 35 m. per hour, while some in the east run 55 m. The country seems very fertile. I think it would be well to introduce into Japan these windmills I see on every farm. Yesterday it was a pleasing change to see the granite mountains of Colorado after passing through the region of stratified sand stone plateaux of Utah. To-day the country is an undulating plain, no mountains. We passed through Puebla with ancient Mexican dwellings on the hill-sides, built of sun-burnt brick.

Sept. 6. Reached Chicago 7.20 A.M. Mr. Fujita and his secretary met me at the station. Visited the University with Mr. Fujita, and was invited to dine *à la japonaise* at his house. Visited Woods Motor Vehicle Co.; my first ride on an automobile. Met a Japanese student in North Western Univ., Evanston. He says that in his institution, in teaching German, they spend the first year in learning grammar, the second in reading much in German with translation, the

third year in studying German literature, the professor then speaking German only.

Sept. 7. Visited the Stock Yard with Mr. Fujita. We went to Swift & Co. 10000 employees, 500 in general office. The company owns a line of refrigerator cars, with which to send lard and fresh meat all over the country. Mr. Swift was a butcher in Mass. 20 years ago. Took lunch with Mr. Spooner at the Union Club. Left Chicago at 5.30 (Pullman Car), which goes to Washington in 24 hrs.

Sept. 8. Reached Washington at 5.30 and put up at the Arlington Hotel. Very hot. American plan, five dollars a day. I shall leave Washington on the 10th. Spent the evening with Mrs. Nabeshima and Mr. Inouye. Mr. Nabeshima was out.

The streets are finely macadamized, and kept clean. Fine avenues of houses and shady trees.

Sept. 9. Went to the grounds of the Capitol with Inouye; called on the minister Mr. Takahira at the Legation; lunched with Inouye at the Metropolitan Club; dined with Mr. and Mrs. Nabeshima, Mr. Inouye and Baron Nishi, Military Attaché to the Legation, and after dinner rode out to Chevy Chase. Very cool after a hot day.

Sept. 10. Visited the Capitol, the Congressional Library, the National Museum, Smithsonian Institute and Mt. Vermon and taking the 4.50 train reached New York at 10.10; found Waragaya, Akabane, Iwashita, Santo, Saito and Yajima waiting for me at the station. They had engaged a room for me at Hotel Majestic (with bath 3.50). It seems so homelike to meet so many familiar faces again. These are some of the notes I made in Washington. The Congressional Library finished about 10 years ago is a magnificent marble structure, with mosaic floors and walls. Above the marble arches in the center I noticed written in gold choice extracts such as these: "As one lamp lights another nor grows less, so nobleness enkindleth nobleness"; "The inquiry, knowledge and belief of truth is the sovereign

good of human nature"; "The foundation of every state is the education of its youth." Saw autographs of Geo. Washington on the Bible and other books that belonged to the father of his country, 1785. Mt. Vernon, an hour's ride in electric car. (Fare 50 cents a trip). The domain, which at the time Washington lived there was 8000 acres, is now only 125 acres. There are 18 persons employed to keep up the place in good condition. Such gigantic trees, such sweeps of lawn, the whole overlooking the noble Potomac—truly it is worthy of the noble soul born and brought up there to such usefulness and glory. All the rooms have been restored, many of the articles of furniture being the identical ones used by General Washington and his wife. The room Washington died in is on the second floor, containing a simple wooden double bed. The room Mrs. Washington died in is on the third floor with a slanting roof ceiling. Extremely simple. It is said Mrs. Washington retired into this room after Washington's death, as it was the only room from which Washington's tomb could be seen. Among the relics there were Washington's swords, with the following words said to be taken from his will to his heirs: "These swords are accompanied with an injunction not to unsheathe them for the purpose of shedding blood except it be for self-defence, or in defence of their country and its rights, and in the latter case to keep them unsheathed, and prefer falling with them in their hands to the relinquishment thereof."

Sept. 11. Went to the Consulate and met the Consul Mr. Uchida Teikitsu. He took me then to the Battery, the Aquarium, Stock Exchange, Specie Bank, Mitsui and Co. In the latter place we met Mr. Iwahara. He invited us to a Japanese dinner. While there, Takamine brought Miyoshi, Tsumi and Kimura who had just arrived. Mr. Uchida took me over the Brooklyn Bridge, and invited me to lunch with him at the Metropolitan Club.

Sept. 12. Visited the institution for the improved instruction of Deaf-Mutes (Lexington Ave.), where I learned

that 10 was the maximum number in a class, that teachers lived in the same building with the pupils, that State provided $300 for each pupil: Columbia University where I saw the splendid Library, the Gymnasium with all the apparati for light and heavy gymnastics, for bathing (marble pond), rowing, etc.; where I saw Telegraph, Cable and Post Office right in the building, where I saw posted in the office the following: "Columbia University. Smoking and spitting on the floor are positively prohibited in this room." Also, this: "Don't. Don't mail your letter or valuable package without having your name and full address either written or printed upon the upper left hand corner of the envelope or wrapper. This will ensure its return direct to you from Post Office addressed if not delivered, thus preventing its being sent to and opened in the Dead Letter Office at Washington. Assistant Postmaster General." The students are not freely admitted to where books are kept. I next visited Peter Cooper's memorable institution—the Cooper Institute—and after having called on Hutchins in his office but found him already gone to his residence at King's Bridge, I was invited to dine *à la japonaise* with some fourteen graduates of the Higher Commercial School.

Sept. 13. Visited the Museum of Natural History, where the exhibits showing mode of life of birds and animals, the musk rat, moose etc., and also illustrating the change of plumage in birds were particularly interesting, and where I learned there was a series of lectures on the geography, people, etc. of different countries given under the auspices of the Dep't of Public Instruction (Jo. M. Fuller); the Museum of Fine Arts, the Menagerie, the Croton Reservoir, and the Waldorf Astoria. Called on Babbot at the office of Chelsea Jute Mill, 346 Broadway (N.Y. Life Building). Dined with Takamine, his wife and two boys. Takamine is doing well with some patent medicine.

Sept. 14. Hutchins called at the Majestic. He didn't seem a bit older, invited me to spend a day with him at

King's Bridge on my way to Europe. Left N.Y. at 1.02 and reached Amherst via Northampton at about 8 o'clock. Found Mrs. Davis looking well. She invited me to stay at the old home.

Sept. 15. Called on Alice Tuckerman. She greeted me as she would her brother. We had a long, long talk. Met her daughter Margaret and Alice Cooper Stanton visiting there. Called on Mrs. Tuckerman (S.E.S.) but found her out. After dinner I went down town to mail some letters; I saw familiar names over shop-windows. Called on Mrs. Tuckerman about 4 o'clock. Met Prof. Esty, who was looking much stouter and healthier than before. Mrs. Tuckerman looks as cheerful and bright as ever. Prof. and Mrs. Neill came to take dinner with the Davis'. They looked as natural as they did 21 years ago sitting with me around the same table. Prof. Neill was older-looking, his hair had turned white. Prof. Crowell dropped in with his daughter in the evening. He is totally blind and his daughter takes him up to his classes which he meets as of old. It is a remarkable fact. I can hardly express the strange feeling that came over me as I approached Amherst on the night of the 14th. I could just distinguish in the dark the familiar objects like the College Hall. I walked up the Davis' walk as I had done hundreds of times before, knocked at the door, Mrs. Davis came to the door and gave me a hearty welcome. She was thinner and a little feebler but she looked as natural as she did 21 years ago. This morning I looked about the house and the garden. I recognize familiar trees and bushes. An elm tree I planted in the corner of the yard had grown to be a foot in diameter. It was a mere twig when I planted it. While calling on Mrs. Tuckerman Alice dropped in. I escorted her home, walking through the College grounds as we used to do so often in the years gone by.

Sept. 16. I attended the Union Church with Mrs. Davis; sat in the same old pew. The memories of twenty years ago came back to me with such force that I could scarcely control my feelings. Dined with Mrs. Tuckerman, Prof. Esty,

Edward and Mrs. Davis. In the evening I was invited to dine with Alice and her family, and stayed there till nearly 12 o'clock talking over old times.

Sept. 17. Hardy took me to the Primary, Grammar and High School. Addressed the High School boys and girls in the very same room in which I studied 25 years ago. The old school looked very familiar to me. After lunch, I rode over in the electric car to Northampton with Alice, and we were caught in a shower. We bought an umbrella each, mine for 1.50 and hers 50. I went to call on Harry Field, a lawyer there, and Alice went to do one or two errands. We then called on her sister-in-law, Mrs. Chas. Cooper, and I met her two daughters for the first time. Mr. Cotter Smith and Harry Field also dropped in, and we had a very pleasant time. Coming home about 6 I took tea with Alice, her two daughters and her niece. Mrs. Davis told me this evening that she paid $5 a week to her cook and $3 to her waitress. Her cook had been with her 17 years and she had $7000 in the bank. She was very careful and economical, while most servants left nothing, had not money enough to pay the doctor's bill at the end of the year. Hardy told me he paid women teachers of Primary Schools $40 a month, and the Principal of the High School $1400 a year.

Sept. 18. Called on Harry Seelye this morning and then went to the Cooper House. There Walter H. Knapp called on me with his son, who was the Class Boy. In the afternoon I called on Prof. and Mrs. Neil. Dr. Harry Seelye took me out driving about the town, to North Amherst, the New Cemetery, etc. After tea President Goodell whom we had met while on the drive called. I took many things to Alice and consulted her whom to give them to.

Sept. 19. Mr. Hammond took me to the golf links, and I played the game for the first time. I was invited to dine at Alice's with Mrs. Cooper of Northampton. At 2.30 I went with Hardy to the High School and addressed the Grammar School boys and girls. Called on Pres. Harris,

Prof. Emerson, Prof. Cowles, Prof. Smith, and Thos. Esty and his wife. Tom looked very natural. I knew him when he was a baby. He is now 27 years old. Prof. and Mrs. Neill and Prof. Cowles called this evening. Mr. Fearing brought me a basket of fruits this morning.

Sept. 20. Tom Hammond and I attended Chapel, the opening exercises of the term to-day. Went to Northampton and visited Clarke Institute for Deaf-Mutes, met Miss Yale, the Principal, heard from her that one of her graduates passed through Columbia at the head of his class and two had graduated from Harvard. She divides the Primary Department of fifty children into 6 classes which goes to support my pet theory that in language teaching the fewer pupils there are in a class the better. Dined at Hammond's. Fine house. His three sisters are all in Smith College. Field dined with us. He is Mr. Hammond, the father's partner in law practice. He is still a bachelor. Inconceivable to us Japanese. Called on President Seelye of Smith College, met Mrs. Seelye. Smith College has been under Pres. Seelye's care for 25 yrs. She has to-day 1200 students. A wonderful institution. Called on Miss Bodman who has visited Japan. Met Miss Inokuchi, who is sent over here to study the subject of physical education. Was invited to supper. Called on Alice this evening and settled on the presents.

Sept. 21. Went to Westfield to visit Mrs. Furber who was Miss Florence W. Lawton at the time I was at the Normal School. Mr. Furber who is a Psi U. of Wesleyan College with his two children, met at the corner of the street as I got out of the trolley, and welcomed me with the Psi U. grip. After lunch I visited with them the Normal School and the State Training School. An arrangement for the umbrellas and rubbers was interesting. There was an arrangement for catching chalk-dust, which consisted in movable wire-netting all along the length of the blackboard. The chalk they used was covered with some kind

of coating which prevented the fingers from getting chalky. Mrs. Furber had not changed.

Sept. 22. Called on Profs. Crowell, Goodell and Hopkins; also on Mr. Fearing, the friend of all Japanese friends. Dined at the Coopers' and went with them to Mt. Tom. A most beautiful view from the summit accessible by cable-car. The students had their usual cone-rush on the Campus to-night. I tried to put myself in sympathy with these boys, of whose number 1 was twenty-one years ago, but I find it difficult to enjoy this barbarous sport.

Sept. 23. (Sunday). Attended College Chapel and heard Dr. H. P. Smith preach. It was very natural to see the same old blue sky ceiling and the grand organ. Went over to Smith College in the afternoon with Edward to attend the Vespers, a service in the Chapel where 1200 young ladies in their Sunday dresses of pink, blue, etc., assemble to hold divine service. The students range from eighteen to twenty-two, about the age of College boys. I feel the wonderful influence such an elevating, refining service must have on the girls, and wish similar advantages could be had for our girls in Japan. The 25th anniversary of Smith College is to take place in October. Pres. Seelye has been the head of the Institution from the beginning. He has made a small institution one of the best in the country.

Sept. 24. Called on Dr. and Mrs. H. H. Seelye, then on the Coopers and Dr. Harris, the President of the College. He is very popular with the faculty and the students. He took me into his study and we discussed the Chinese problem over our tobacco, he smoking a pipe and I smoking a cigar which he offered me. Dr. Hitchcock called this evening.

Sept. 25. Called on Prof. and Mrs. Todd, Prof. and Mrs. Morse, Prof. Harris and Prof. and Mrs. Neill. Prof. Neill showed me all over his beautiful house. After taking supper at the Tuckermans' I went with Tom and Edward to the Psi U. meeting. They presented me with the Society

pendant, Harry Field of '80 coming over from Northampton and making the presentation speech to which I replied. Prof. Grosvenor also made a speech.

Sept. 26. Wednesday. Went to Holyoke, visited Mrs. M. A. Allen. Visited Holyoke High School and Mt. Holyoke College. Profs. Emerson and Hopkins called in the evening. Wainwright, a class-mate of mine, called in my absence and left some foreign stamps. Prof. Todd gave me letters to Prof. Geo. H. Palmer, 10 Quiny Str. Cambridge, and Mr. W. C. Lane, librarian Harvard Univ.; and Prof. Neill gave me letters to Ginn and Co., Houghton Mifflin and Co., Leach, Shewell and Co., of Boston, also to Mr. Ames, D. C. Heath and Co., Boston.

Sept. 27. Thursday. Visited Pratt Gymnasium, Appleton Cabinet, the Library, Walker Hall, Prof. Emerson's Recitation Room and Mineralogical Collection, Prof. Cowles' Latin Recitation Room and Physical Laboratory. Took supper at the Coopers.

Sept. 28. Left Amherst with Edward Esty at 8.21, arrived in Boston at 11.30, put up at Hotel Bellevue. Called at Ginn and Co., Shewell and Co., Heath and Co. (Mr. Ames), Houghton, Mifflin and Co., about English text-books. Robert and Edward called in the evening. Ordered a fob-charm at Bent and Bush with Amherst College Seal and inscription. Bought an Ingersoll dollar watch. Bostonians strike me as a people who think a great deal of eating and dressing. There are such quantities of dressmakers' and tailors' shops and restaurants. In the principal streets the same hurry and bustle as in New York, Chicago and other great cities. We went to the University Library and met the Librarian Mr. William C. Lane, who invited us to lunch at the University Club, and introduced us to several professors of the English Department. Called on President Elliot and Prof. Palmer, but they had not returned to town. Mr. Lane gave us a card introducing us to Miss Longfellow, daughter of the great poet, but she was also out. Longfellow's house I had been in once before with Mr. Mori

twenty-five years ago. It is a plain square building, two storied, with five windows in front on each floor. It is of wood, painted very light yellow. There are closely planted lilac bushes, but otherwise the grounds are not ornamented. There is also a huge elm tree near the house. Across the street and towards Charles River there is a long lawn with massive granite steps, called Longfellow Park. From that point we took the trolley for Mt. Auburn Cemetery. It is worthy of the fame, for I never saw a more beautiful resting place for the dead. We paid our homage at the tombs of Longfellow and Lowell, the former a sarcophagus-shaped monument, the latter, very near the former, a very simple slab. We would have lingered more but we were obliged to leave as the great gate closes at 5.30 o'clock. Prof. Lane said the Library spent $20,000 annually for purchasing new books. He used simple bricks, covered with thick paper to hold books up, a very ingenious device. Quiet rules throughout the grounds, especially in the class-rooms. Grey-squirrels are seen hopping and running about on the Campus. We went into a French class. The professor said there will be two courses bifurcating after the first year, one in which the work will be carried on in English, the other in which it will be entirely in French. Called on Prof. Chas. H. Grandgent, head of the Dep't of Romance Languages. He said they were in the same position in America that we were in Japan; some favoring the old methods, others the new. He recommended me to visit Roxbury High School, where they are teaching French and German with much success. He also mentions the difficulty they had in making the students work hard in languages. One of the reasons for conducting one course in French was that some of the students come with a fair knowledge of French. In the Memorial Hall we saw 1200 students taking lunch, but they were remarkably quiet. I am struck with the gentlemanly behavior of these students. Board $3.90-$4.15 per week. Passed by Radcliff, the Harvard Annex for women, and saw them at their afternoon tea. They do not hear the same lectures. The professors lecture in their halls. Edward

dined with me and we called together on Sears, Dr. Donald, Mr. Arthur Dakin (University Club), Mr. and Mrs. Ed. Strong, and Robert Esty, but they were all out.

Sept. 30. Attended Tremont Temple and heard Dr. Loringer. Called on Mr. Geo. Francis Arnold in Brooklyn, and met Mrs. Arnold. Visited the Museum of Fine Arts and saw a fine collection of Japanese lacquer and painting, and ladies' dresses. Pottery, I thought, was not so well represented as the Chinese. Visited the Trinity Church, and Y.M.C.A. Building. Edward called this evening. To-day the trolley I was on came across a funeral procession. The hearse went first, and although the carriages were not so close together yet the trolley stopped and waited until the whole procession had crossed over the track. I thought it was a beautiful thing to do, especially when these trolleys stop as short a time as they can and speed on. The Trinity Church is the first church in Boston. It is built of roughly finished sandstone. The sculpture on the outside is remarkably fine.

Oct. 1. Visited the Roxbury High School, where I found two teachers speaking in the language taught and one speaking English. Visited Yamanaka's Japanese nursery, and Roxbury Park with Mr. Lyman G. Smith, one of the junior-masters. Principal Mr. C. M. Clay. Visited Berlitz School of Languages, where I was taught first lesson in Spanish, just to observe the system. It was the simple "Méthode Naturelle" of Sauveur. Saw also a French class.

Oct. 2. Left Boston. Visited Waltham American Watch Co., where they employ 3000 men and women who get on average a pay of $1.25 per day, working 57 hrs. a week. They only make the machinery here. Before these pass into the hands of customers they pass through three or four hands. The wholesale dealer buys cases from case manufacturers, and sells to retail dealers. Visited Clark University at Worcester, met Pres. G. Stanley Hall. This is the place where Watase, Shinoda and Ikuta have studied. There were only about 35 students working or connected with the

University. The President gives conferences to students every afternoon and makes suggestions, etc. Dined with Prof. and Mrs. Todd this evening and met Mrs. Prof. Palmer, ex-Pres. Wellesley Coll. Mrs. Palmer said that in ten years more college educated women would exceed in number college educated men. 9/10 of teachers below college grade are women.

Oct. 3. Amherst. Attended the quarter-Centenary Anniversary of Smith College, and heard speeches by the Commissioner of Education Dr. Wm. T. Harris, Presidents of Yale, Columbia, Vassar, Wellesley, Bryn Mawr, and Dean of Harvard Coll.

Oct. 4. Called on Prof. Todds, Mrs. Tuckerman, Prof. Hitchcock, where I met Miss Anna Seelye, Mrs. Austin Dickinson, Mrs. Prof. Tyler and spent the evening with Fred Tuckerman. Wrote to Jameson saying I would visit him on Saturday. I hate to think of leaving dear old Amherst; but the only consolation is that every move I make eastward carries me nearer home.

Oct. 5. Made some final calls. Paid a dollar to Mrs. Henry as a subscription fee to A.H.S. Alumni Association. Spent the evening at the Coopers' and left my walking-stick with Fred, who gave me a cane when I left Amherst 21 years ago.

Oct. 6. Packed the box with books for Japan to be sent there with Prof. Todd's boxes. Mrs. Davis gave me Miss Hattie's New Testament for a parting gift. She was very reluctant to have me leave her. When I said to her I did not know I could thank her enough for all she had done for me this time she simply said; "You are not the one to thank, I must thank you for coming to see me. I feel very sorry to have you leave us, for you know I am getting well on in years. I am 73 years old. I feel I am growing old." She shook hands with me, as we parted, with tears in her eyes. I left Amherst by 6.30, train the whole Cooper family coming down to see me off and see Mrs. Stanton, Alice's sister, who

was to pass thro' Amherst on her way home. I spent the night at the Stantons'.

Oct. 7. Spent Sunday with the family of Dr. Stanton. Wrote home. Called on Mr. James Hill, a Japanese who was rescued in 1856-7 from a Chinese pirate vessel by the Captain of the Powhattan, educated in this country and who has married an educated American lady. He is in Insurance business here.

Oct. 8. Left New London at 10 for Providence. Dr. and Mrs. Stanton saw me off at the station. Reached Providence at 12. Jameson met me at the station. Called on Thurston at the bank. Looked about the College after lunch. Gave the little daughter a book of Japanese pictures. Spent the night with the Jamesons.

Oct. 9. Left Providence at 10.10 and reached New Haven about 1. Adèle took me round in a carriage to the different College buildings. Called on Mrs. Porter who was Miss Delia Lyman. She invited me to stay till tea. We had a most delightful long talk over old times.

Oct. 10. Visited the High School, where Adèle teaches. Miss Whitney, sister of the late Dr. Whitney, was teaching French translation with an easy reading-book containing pieces of fiction. Adèle sent a carriage in which I rode to the College and called on Pres. Hadley. From thence to the station. Reaching N.Y. reported myself at Babbott's office; and found a message awaiting me to spend the night with him at Glen Cove, which I accepted.

Oct. 11. Went into the city with Babbott and decided to sail on the "Deutschland," the fastest steamer across the Atlantic, on the 16th. Called on Dr. and Mrs. Corwin in New Brunswick. They were delighted to see me. Gave them Tomita's and Orita's photos; came back to N.Y. at 4 with Dr. Corwin, he to take the night boat up the Hudson, I to go back to Glen Cove. Mr. and Mrs. Hine and Mr. and Mrs. Noyes dined at the Babbotts'.

Oct. 12. Sailed from Glen Cove to Brooklyn with the Pratts in their fine steam yacht "Jathniel," 135 feet long (70 tons) bought for $50,000. It is manned by 15 sailors, who are engaged from May 1 to Oct. 31, Captain, Chief Engineer and First Officer being permanent. It has one naphtha launch and two boats. It has cabins, kitchen, etc. The ride up to Brooklyn along the coast and through the Hell Gate, past Blackwell's island, etc., was most enjoyable. Visited Pratt Institute. A finely equipped institution for technical as well as college education. Tuition nominal (see calendar). In one of the rooms I visited I saw a lady reading a translation of Virgil's Aeneid and she asked questions as she went along, asking, at first, what she had read the day before. Technical or manual training was made a great deal of. The corridors and rooms tastefully decorated with photos and engravings. Called on Miss Effie Corwin at the Union Theological Seminary. Returned to Glen Cove with thirteen girls and six boys going home to spend Saturday and Sunday. Hot cookies and doughnuts were ready for them. They were the happiest and best-behaved children I ever saw. They belonged to the best families. The Pratts own acres of land, beautifully wooded with elm, pine, oak, cedar, spruce, etc. Their homes are furnished with all the conveniences as well as the luxuries which wealth can buy. Was invited in the evening to a reception at Mr. Humphrey's. Met many finely dressed ladies and gentlemen. Many oil paintings in the house.

Oct. 13. Went into N.Y., lunched with Mr. Uchida and took a walk with him along the Bowery, going into shows. The Lawyers' Club where I dined with Mr. Uchida has 1500 members, the fee per annum being $100.

Oct. 14. Called on Mr. Geo. Pratt in the morning. Beautiful house. Weighed 148 lbs.

Oct. 15. The Babbotts and I came into town by an early train this morning. Called at the Mitsuis; D. Appleton and Co., Ginn and Co., and made arrangements about books. Visited Grant's tomb, a beautiful marble mausoleum 150 ft.

high, surmounted by a dome. In the center two sarcophagi for Grant and his wife, though his wife is not yet dead. Mrs. S. Grant and Julia B. Grant. Dined this morning with Mr. Iwahara and others of the Mitsui Co. at Nishimiya, stopped over night in Hoboken with Waragai.

Oct. 16. Beautiful morning. Went on board the "Deutschland" at 9 o'clock. Found my luggage all right in the cabin, which I have all to myself. At 10.30 the steamer began to move out of the dock amidst music by the brass band on board and the waving of hundreds of handkerchiefs by those who had come to see their friends on board. The reason the steamer delayed 30 minutes I heard afterwards. There was an old man who had come to see his boy off, and he would not leave the steamer, so that he had to be taken away by force. There are manifestations of human nature everywhere for those who keep their eyes open. The pilot was to leave the steamer at about 12 o'clock and would take letters back. There was a rush for the note-paper and the desk, and everybody was busy sending back postal cards or letters to their friends. I sent letters or postals, to the Babbotts, Mrs. Davis, Alice, Mrs. Stanton and Miss Adèle Allen. Mr. D. Shimogo in the 2nd cabin is the only other Japanese on board.

Oct. 17. The sea begins to show signs of what it might be in future, but I feel perfectly well. I had found a letter on board from a fruiterer in N.Y. saying that a basket of fruits had been placed on board for me. I asked the steward about it and he brought it to me, a nice basket of grapes, oranges, pears, peaches etc. with a card addressed to me from "F. L. Babbott. Bon voyage." I also found a letter from Adèle. I sit regularly at meals and eat heartily. The steamer's log says 497 miles.

Oct. 18. I woke up once at 3 o'clock this morning. I learned later in the day that about that time the sea had broken the railing on the starboard side. The shock must have awoken me. The ship seems to pass through one squall

after another. The spray in the fore-part douses people unawares. I spend much time in the smoking room, which is a large room, horse-shoe in shape, finely decorated with colored glass windows, oil-painting on walls, etc. I am making friends with Germans, who form the majority of passengers, of whom there are in all 240. The saloon is a beautiful room looking into the dining-room 2 stories below.

To-day we have the rack on the table the whole day. I saw only 3 or 4 ladies at dinner and about 40 gentlemen. The ship's log: 492 miles.

Oct. 19. Beautiful day. The sea is less rough, but there are swells often making walking very difficult, and which set knives, plates, glasses a-going with a great clatter. The "Deutschland" was built at the cost of $3,000,000. There are 500 hands employed on board. It is said the S.S. Company is losing every trip. We have music at dinner, and every morning on deck. Two or three gentlemen dressed for dinner the first day, but after that nobody did.

Oct. 20. Beautiful weather. No white caps, but now and then big swells come and make the ship trip very badly. Subscribed $1 for the music players who play for us morning and evening. Ship's run 524 m.

Oct. 21. Beautiful weather. The Captain gave us a fine dinner to-night, with illuminated ice-cream, etc., etc. Ship's run 534 m. Restdistanz 438.

Oct. 22. Fine day. Arrived in the harbor of Plymouth at 8.30 a.m. Landed in a steam launch at 9.30. While waiting in the station all the luggage was taken into the luggage room and arranged alphabetically. The customs officer asked me if I had tobacco, diamonds, etc. He asked me to open my suit-case and bag, looked into them and that was all. The ride from Plymouth to London—about 5 hrs.—was very interesting, being through a beautiful country of fields, pastures and valleys. The simplest houses were of stone. round stone they seemed to me. At Paddington Station I handed my luggage receipt to a porter who soon brought

my baggage together and put them on a cab he called for me. Here I was again at a loss for small change. It is always best to have some small change. I had tried to get some, but the purser had very little silver. On the train from Plymouth to Paddington 7 paid for lunch $1.00 in American note....

Oct. 23. Went to Thresher and Glenny's and ordered a suit and an overcoat. This afternoon I called at the Legation, 4 Grosvenor Gardens, and received letters from home, latest date Sept. 11 (Kaneki's) and several letters from Fukuda. These were the first letters from home. Imagine my joy in hearing from home. This evening Kikuchi took me to the Monico's. There I met Sawaki and Minobe of Finance, and Com. and Agri. Depts. respectively.

Oct. 24. Went to the British Museum, the Tower of London, and St. Paul's Cathedral.

Oct. 25. I took a parcel containing a stamp-album, presents from Alice Tuckerman to the Legation to ask Mr. Koike to take them home for me. Wrote to Mrs. Davis, Mrs. Tuckerman, Alice, Adèle, Mrs. Stanton, and Babbott. Visited the Kensington Museum, and saw Buckingham Palace, the Houses of Parliament. Visited Westminster Abbey, saw the tombs of Shakespeare, Milton, Spenser, Chaucer, Newton, Livingstone, Gladstone, Dryden, Tennyson Browning, Dickens, Thackeray, Darwin, Huxley, Disraeli, etc., etc.

Oct. 26. ... Took a bus to Regent's Park, but did not go into the Zoo because it was a quarter to 5, only 15 minutes before closing.... In the Underground carriage window these words: "Passengers are particularly requested not to spit in carriages, nor put their feet on the cushions or seats." "Smoking is strictly prohibited in any compartment not marked smoking." Penalty under Company's by-laws for infringement of this regulation 40/ and costs.

Oct. 27. The C.I.V.'s were expected to return and the preparation for their welcome has turned London into a

great scene of enthusiasm. All the streets from Paddington to St. Paul's Cathedral are beautifully decorated with the flags of all nations, and thousands have come into London to see the grand parade. But the steamer was delayed, the parade postponed. The people, however, thronged the streets of London with greatest enthusiasm. It was like a carnival. Peacock feathers—the ticklers—ivy-leaves with the letter "C," and all sorts of badges and flags, paper cut into small bits were sold. I was invited in the evening to dine at the Frascati's with twenty of my old pupils. It was a very handsome thing for my old pupils to do.

Oct. 28. It being Sunday I went to Westminster Abbey and heard a sermon. I stood with others in the central aisle most of the time. I don't see how they can worship in such a mixed-up crowd. To be sure there was to be "Communion" after the service. No wonder there were notices put up here and there: "It is earnestly requested that persons will not walk about the Abbey during the time of Divine Service." In the evening, though it was rainy, Kikuchi escorted me to Mr. Nakai's house, where we enjoyed a fine Japanese dinner with plenty of sake and other drinks. Kikuchi escorted me home about 12 o'clock. I was interested to hear from Mr. Nakai that he took boy clerks from the Post Office, and employed them in the Specie Bank at a salary of £60 a year. They are employed in the P.O. from 17—20 and received a salary of £30. They may, if good, receive a yearly salary of £150 in ten years....

Oct. 29. Very fine weather. Took the 10 o'clock train for Newhaven. We immediately went into the boat, and reached Dieppe at 3.25. We then entered a carriage waiting for us and after travelling through beautiful country we arrived at Paris at 6 minutes to 7. The country is well wooded, with what seem like the poplar, willow, apple trees, etc. I bought two pears and one apple from a fruit vendor for 6 pence. I saw no sheep, but here and there horses and cattle. In the evening I rode on the top of a

bus and went to the Exhibition grounds. My first view of the city of Paris by night.

Oct. 30. This morning I went to the Legation and met the Minister Mr. Kurino. I found there several letters from home: Mama, Eishi, and Totsuka's dated Sept. 12; Kaneki's Sept. 15 and another Sept. 24. . . . I then called on Mr. Hayashi at the Imperial Commission. I spent 3 francs 10 centimes for dinner.

Oct. 31. Visited Palais des Beaux Arts, saw in the Japanese section Ohashi Suiseki's Tiger which took the only gold medal amongst Japanese paintings. Visited the Swiss village. The Swiss village is really well made, one feels as if one were in the midst of a mountain.

Nov. 1. Saw Mr. Kurino off at Gare du Nord, and met many friends. Lunched with Watanabe and Tanimoto and went with them afterwards to the Panthéon and Ecole de Droit. Last night I dreamt I was in Japan and that someone came to call me because my sister was sick. . . .

Nov. 2. This morning I visited the Panthéon, in front of which are the following words in golden letters: "Aux grands hommes la patrie reconnaissante." Saw the tomb of Carnot, Victor Hugo, Rousseau and Voltaire. Visited the "Industries Diverses." Fukuda called in my absence this morning, and came again this evening. Dined together. Afterwards we had a long talk till nearly 1. . . .

Nov. 3. Visited the Exposition with Fukuda who came for me at noon. . . . Attended the Chrysanthemum Party in the Trocadéro, and saw the Japanese exhibits. An immense crowd attended the party. Went to the reception at our Legation. I found letters there from Murai and Fukuoka.

Nov. 4. This morning Matsuura came for me, and we went to the Exposition grounds and met Fukuda. We visited the different buildings put up by different nations. I was especially interested by the porcelain and faience of Italy. The illumination in the Champ de Mars in the evening

was dazzling and beautiful. The thousands of electric lights and lanterns would have filled my children's hearts with pleasure and wonder. Fukuda made the same remark. There must have been 150,000 or more of spectators to-day. It was very hard to move about. I visited the Japanese exhibit department. In fine arts mainly, in textile fabric Japanese exhibits have received great praise. I had "Kabayaki" at Takesawa's boarding-house and met Kume, Kuroda, and others. I dreamt last night seeing Totsuka sit down, . . . looking sick.

Nov. 5. Visited Saint Cloud and saw l'Ecole Normale pour Enseignement des Jeunes Filles and also Ecole Normale Supérieure, the Château and Parc of Saint Cloud. In one class in history I counted 22 young ladies from 18 to 22 about, very plainly dressed. The room was 3 × 5 ken, chairs movable, but desks were long, 3 sitting at one desk. Blackboards were plaster, erased with sponge. 3 engravings decorated the walls. They have 7 or 8 hrs.' lessons the first year and second year and 4 or 5 hrs. the third year. Two months and a half vacation and jeudi and dimanche walking outside. All live in the school.

Nov. 6. Tour Eiffel. Went up the tower for the first time. (Tarif 5 fr.). The elevator goes up an inclined plane in one of the legs of the tour up to the second stage; then perpendicularly up to the summit. The view was magnificent. It gave me a bird's-eye view of the extent of the city of Paris. I sent a post card home. Visited the evening classes of the Société Philotechnique with the Mombusho people. Bad ventilation, old building (Lycée Charlemagne). Prof. Arcambeaux's class in English. "If you go without having drawn up a plan, etc., etc." "Having" was explained as a present participle, and "up" was explained with reference to position. I visited the Museum of Trocadéro, anthropological and archaeological. I noticed in one of the groups representing the customs of different nations 2 negroes of Soudan engaged in forgeing, one of whom was sitting exactly in the Japanese fashion.

Nov. 7. Visited the Musée de Cluny and saw the ancient remains of a Roman bath; also a fine collection of faience and pottery, remains of mediaeval European art in wood, ivory, bronze, gold, etc., etc.

Nov. 8. Visited Louvre with Fukuda. Among other things saw the famous Vénus de Milo and Victory. Went to Franco-Japanese Conference in the evening.

Nov. 9. Fukuda and I went in the rain to Versailles, because we had arranged beforehand to do so. We got pretty wet, but the trip was worth it. I never saw so much gold ornament about any room as I saw to-day in the whole building. The walls were mostly covered with oil paintings illustrating the history of France, particularly of the victories of the French armies. We saw the rooms of Napoleon 1., Marie Antoinette, Louis XIV, Louis XVI and others, the marble staircase where the Commune rushed up and killed the Swiss Guards, the balcony from which Marie Antoinette addressed the mob. We visited the Grand-Trianon, the Petit-Trianon, and the Jardin du Petit-Trianon with the Hameau of Marie Antoinette, so very much like our Japanese gardens. Fukuda remarked that it was like being in the grounds of Kinkakuji. There was one very tall pine tree, exactly the same species as ours, quite close to the Hameau.

Nov. 10. Visited the Ecole des Beaux Arts with Okada, Masaki, Watanabe, Kuroda and Unno and saw many paintings, models, etc. Students compete for the prize every year, and 3 best ones are sent to Rome for 3 years. Visited Louvre again and saw the famous paintings by Raphael, Rubens, Van Dyke and others, and visited Ste. Apolline in the evening.

Nov. 11. Visited the Invalides and saw the tomb of Napoleon I. It is placed in a magnificent mausoleum, the inside being entirely of black marble mottled with white. The sarcophagus itself is of red porphyry, 13 feet long. On the entrance to the tomb are inscribed his last words: "Je désire que mes cendres reposent sur les bords de la Seine

au milieu de ce peuple français que j'ai tant aimé." At the entrance to the mausoleum were these words: "Prière de se découvrir," and every one took off his hat. Afterwards in the Musée I saw the hat, pistol, saddle, camp-bed, camp-chair with red leather cover, 2 death-masks of Napoleon I., also the coffin in which his remains were brought from Saint Helena. There were also a large collection of the armors and arms of all nations, ancient and modern, among which a fair collection of the armor of our feudal times. Afterwards went into the exhibition grounds. It being the last day the buildings were literally crowded. I bought a few things.

Nov. 12. Wrote home. After sending off the letter home the concierge handed me a letter from Kaneki dated October 5th. I immediately send back a postal acknowledging the receipt. . . . 2 o'clock midnight. I am tired packing. Have just finished it and am ready to go to bed. I called on Fukuda. He was out and I spent a pleasant hour with the family he is staying with, and wished I had stopped in such a place myself. I unearthed my trunk for the first time since leaving Japan, and took out warm under-clothing and put thin ones in their place. I visited the Jardin des Plantes and saw many animals, birds, etc.

Nov. 13. The cup of coffee at the restaurant was too much for me. I could not sleep until about 5 o'clock this morning. While trying to sleep last night a happy thought occurred to me that I would take home a collection of magic lantern views, in order to enable others to see as nearly as possible, what I shall have seen in my trip around the world. Fukuda and Takahashi Sakuye saw me off at the Gare du Nord for Brussels 12.45 p.m. The country outside of Paris is undulating and well cultivated. I saw mountains of white beets for the manufacture of beet sugar. Sheep and horses were conspicuous by their absence. Some cattle were visible here and there. It took us about 5 hours to Brussels. At the place called Quévy, which is on the Belgian frontier

our baggage was examined. Murai dined with me and we had a long talk after dinner.

Nov. 14. Murai awoke me this morning at 9.30 o'clock. We visited various places of interest and lunched together. We went to the Legation, and to the Opera.

Nov. 15. The morning was cold and the sky overcast. Kiuchi, Murai, Ito and I started for Waterloo. We got there in about an hour by train. We hired a guide who explained to us the battlefield, conducted us to Huguemont, showed us the brick walls pock-mocked with French bullets, the wall enclosing the house through which the British had made loopholes to fire from. It was remarkable how much of the old place remained as it does after 85 years. It now belongs to a nobleman whose keeper lives there. We went to the Belle Alliance, the room where Wellington and Bluecher met, where Napoleon wrote his last dispatch, the brick-floored upper story where his soldiers slept. We climbed the 226 steps leading to the Lion. Returned to Brussels I dined with the family Van Rooy with whom Murai is living. At 9 o'clock Amano, Murai, Kiuchi and I go to the reception given by the Foreign Minister Mr. Fableau.

Nov. 16. I borrowed from Murai 100 francs. Left Brussels at 11.55 and arrived at Antwerp 12.57. Found Imamura waiting for me. After lunching with Imamura visited the Royal Museum and the Ecole Supérieure de Commerce. Had a pleasant chat with the Director Mr. Grandgaguoge who has been professor and director of the school ever since its foundation in 1853. Kiuchi and Murai arrived in the evening.

Nov. 17. This morning Imamura and I visit Prof. Layton's class in English at the Higher Commercial School. He was teaching commercial correspondence. He spoke to his students (1st year) partly in French and partly in English. In the 3rd year he said he spoke entirely in English. Visited the Cathedral and saw the far-famed painting by Rubens "The Descent From the Cross"; also the "Elevation

of the Cross"; "Christ's Head" by Leonardo da Vinci, etc., etc. Observations: Very few top hats. Streets all paved with stone, side-walks as well, but not kept very clean. Dogs are harnessed to little carts and made to draw. Visited the Hôtel de Ville and saw many couples married by the mayor. The ceremony consisted first in the mayor's reading a few words to the couple standing before him, second, in the bridegroom's answering in a few set words, thirdly, in the newly-married couple signing in a book, together with about 5 witnesses. Thus one couple after another was married as a sweet strain of music played in the meantime. Left Anvers at 2.24 and reached La Hague at 4.59. Murakami waited for me at the station. The Dutch frontier was crossed at Rosendaal. Spent the evening at the Legation.

Nov. 18. Visited the Queen's Palace, and the Museum. Saw Rubens' celebrated School of Anatomy, Potter's Bull and Rubens' Simeon etc. The Minister Mr. Chinda took me to Delft where the celebrated Grotius and William of Orange and others are buried. Saw the house where William lived and planned the cause of Dutch Independence, and where the bullets went into the walls at the time of his assassination. Kiuchi came in the evening, and we dined at the Legation.

Nov. 19. Left La Hague for Amsterdam by 10.20 train with Kiuchi, Miura, and Murakami, the latter going as far as Leiden. At Amsterdam we visited the famous zoological garden and the aquarium, but the Ryk's Museum was closed, it being Monday. After driving about the town I left Amsterdam by 6.40 train for Kiel. Passed the night in the train. At midnight we crossed the German frontier. Our baggage was very quickly examined. At Osnabruck I waited from 12.40 to 3.17 during which time I slept a little in the waiting room. Passed Hamburg a little after 7 in the morning and arrived at Kiel 10.57. I had telegraphed from Osnabruck, so I found Anesaki waiting for me. I am invited to stay with Hausknecht. He himself is still absent, and will not come back until the day after to-

morrow. Had a good hot bath to-night. Dr. R. Schepping wrote this evening inviting me to lunch with him to-morrow.

Nov. 21. Fine day. Anesaki came for me at 1 and soon after Dr. Scheppig himself called to go out to lunch with him. He took us to a restaurant, and afterwards to the "Seebade-Anstalt." Afterwards he escorted us back to Hausknecht's. Anesaki and I went out to call on an English professor, but as he was not in we stopped at a beer restaurant, where we sat talking until after 10 o'clock. When we came home to Hausknecht's who lives in one of the flats the door was locked. So I passed the night at Anesaki's boarding-house. He pays only about 30 marks a month for his room, which is finely furnished.

Nov. 22. The thermometer 43 degrees F. this morning. Went to the station with Anesaki to meet Hausknecht, but he did not come. We went afterwards to the Opera and heard Mignon.

Nov. 23. The day was fine, but I stayed indoors the whole day writing letters. Anesaki came in to lunch and I went with him to the station at 7.30 p.m. to meet Hausknecht, but he did not come.

Nov. 24. Letter from Kaneki dated Oct. 5th and photos of the children sent on from the Legation in Berlin. After 3½ months of separation from my children I felt as if I had almost seen them face to face; I don't feel so lonesome now with their faces before me on the table.

Nov. 25. Hausknecht returned this morning at 2 o'clock. He strongly advises me to stay in Kiel as long as I can. Anesaki and I called this afternoon on Prof. Doysen, and Hausknecht and I called this evening on Prof. Dr. Koerting, of Romance Languages.

Nov. 26. Mailed letters to Mr. Yano and Uriu. Called on Prof. Krumm and arranged to move to his house next Wednesday. He is professor of English Literature in Hausknecht's school. Called in the evening on Dr. Koerting with Hausknecht.

Nov. 27. This morning while studying I was surprised to have Anesaki drop in with Watanabe. After dining at Hausknecht's we all went to visit the newest Volksschule in Kiel. Nothing particularly new. They have a system of giving a shower-bath to the pupils once a week. It takes 20 minutes to give a class a bath. It must do much towards fostering cleanliness and prevent disease. I hear that contagious diseases of the eye or the skin are very rare. The school is cleaned once every day, that is, swept, and washed twice a week. The play-ground is covered with sandy earth. I counted about 50 seats in a room 5 ken × 4. There were 3 long windows calculated to admit light from the left of the pupils. The rooms were well ventilated. We visited the University. Nothing new.

Nov. 28. Moved into the house of Prof. Krumm. Husband, wife and a daughter make up the family. I am glad to be at last in a family, where I have good opportunities for hearing and speaking German. I take my meals with the family and pay 175 Marks a month. My room is small, but all the rooms of the family are thrown open to me.

Nov. 29. Breakfast at 8.30. Coffee, bread and butter and a little cold meat. At about 11 o'clock again a little refreshment, bread and sprotten and glass of beer. Lunch at 2 o'clock. Boiled fish, potatoes, cauliflower, soup with rice, coffee, cheese, fruit etc. Dinner at 8 o'clock. Roast lamb, potatoes, cauliflower, tea, fruit, shrimps, cold ham, etc. This is about the kind of dishes we have every day. The lady of the house with the help of one maid does nearly all the cooking. The daughter helps also and sets the table. The table is small and we pass the dishes to one another, except when teacups are refilled, when the daughter does it at a little table on one side of the dining-room with a kettle or pot boiling on a kerosene lamp.

Nov. 30. I changed at the Kieler Bank the Yokohama Specie Bank cheque for ¥295, which gave me nearly 600 Marks. To-day after remitting the debts to Murai and

Murakami I paid 175 Marks to Mrs. Krumm, leaving my pocket nearly empty.

Dec. 1. Thermometer this morning 41 degrees. Anesaki called on me to-day. Called on Hausknecht. This evening at 7 I accompanied the family to the Auditorium to hear a concert. At the entrance Mr. Krumm and I paid 1 Mark each for ticket, which does not entitle one to a regular seat. The ladies of the house had chairs previously engaged. The Auditorium is a large hall, seating some thousand persons and fitted with a gallery running along the 3 sides. At one end, instead of the platform or rather behind the narrow platform tiers of seats rose in amphitheatre, well lighted with electric lights. On two sides sat the singer and in the middle the musicians. There were in all 98 ladies and 36 gentlemen. These are people from the city who take part merely for the art's sake. In front sat 2 lady singers and one gentleman who are professionals, and who took pay. Duchess of Schleswig-Holstein was there with two court ladies. Afterwards we stopped at the Central Hotel and had a little supper.

Dec. 2. Hausknecht and two of the teachers of his school called this morning. From 12 to 1 is the calling hour. They were treated to wine. In the afternoon Anesaki took me to call on Dr. Gade, one of the teachers of the Gymnasium. We took a long walk with him and two of his friends, took the ferry across to Garten and stopped at the Workingmen's Hall, which was built by the Government out of the savings of the Government bars. It was then handed over to the Committee who manage it. It has a large concert or dancing hall, billiards, bars, reading and sitting rooms, etc. When we left, some 100 couples, mostly sailors and their friends, were dancing in the great hall. The Krumms went out to dinner, and as the maid was given a holiday I took my supper at Anesaki's.

Dec. 4. First snow last night. The usual rattling of wagons on the stone-paved streets was agreeably deadened.

Thermometer 32 F. All the snow melted in the course of the day. Fine rain and much wind in the afternoon.

Dec. 5. Fine day again. Thermometer 36 F. Received last evening letters from Murai and Fukuda. The latter expresses desire to stay in Paris another year. Went with Hausknecht to a students' concert in the Gymnasium. Princess Henry and her son were there. After dinner at Hausknecht's I went with him to a social beer-drinking company at one of the hotels, and had a very pleasant time. There were University professors, civil officers, etc. 9 in number. One of them made a speech in my honor and I made a speech in English. I saw for the first time what I had so often heard of, so-called "Stammtisch." I drank two glasses of beer.

Dec. 6. Letter from home dated Oct. 19. Glad to hear all are well; . . . Letter from Alice dated Nov. 22. Photo from Murai, immediately acknowledged.

Dec. 7. Letters from Kikuchi, Yamaguchi and Co. Walked with Mr. Krumm about 5 miles to the Canal which connects the Kiel Harbor with the North Sea, and came home by steamboat.

Dec. 8. Letter from Fukuda.... Dined at Hausknecht's with a friend of his, one of the teachers of his school. Mr. Krumm went on a walk with the Alpine Club, and said he had walked 15 miles. These people walk a great deal....

Dec. 9. Anesaki took lunch with us, went out on a walk with us and came to tea also. Thermometer 4 R.=39°.

Dec. 10. Wrote letters home but forgot to mail them. Went to a lecture on glass manufacture at the University before the members of the Naturwissenschaft-Verein of Schleswig-Holstein. Nothing new. Thermometer 4 degrees R.=39°.

Dec. 11. Mailed 2 picture-books to the children. Sent a letter to Dr. Schwertfeger, who sent me a card from

Berlin. . . . This evening I went with the family to the Kuenstler und Kunstfreunde Verein, and heard amateur music. Wives and daughters were there. They all drank beer. Afterwards when extempore songs were rendered by other members and poems recited, then they all smoked and mixed in social enjoyment. It was very pleasant to see the good fellowship of all present, and to observe how these Germans manage to enjoy themselves at so little expense. As we returned home at 1.15 o'clock it was raining but the ladies did not seem to mind it. It is partly due to their dress, but there is no disputing these Germans are a hardly race. I am told that in South Germany it is quite otherwise. Hausknecht said the other day we had no fried potatoes in Japan! It shows how we ought to be careful in making hasty conclusions in travelling abroad..

Dec. 12. Rain and warmer. R.7°=45°. Took dinner with Hausknecht and had a long talk. Afterwards walked to Schloss Garten and from there to Dr. Koerting's. Hausknecht strongly advises me to stay here and get a good start in German. I should feel inclined to do so if it were not for the cold.

Dec. 13. Ellon called this morning and invited me to dine with him this evening. He gave me a very fine dinner this evening at the best restaurant in Kiel. We went afterwards to his hotel—Schlossgarten—and talked over beer and cigars till 11 o'clock.

Dec. 14. Fine day. 6.5 R. Had a long talk with Prof. Krumm on English teaching. He thinks practical drill necessary for the first three years of the Ober-Realschule, but for the last three years specimens of literature should be read for culture. The boys range from 9 to 18, but mostly 19 or 20 before they graduate.

Dec. 15. I read the whole pile of the Japan Times for October lent by Ellon. He called this morning and invited me again to lunch to-morrow. This evening I read a few beautiful poems of Klaus Groth in the Low German dialect.

Dec. 16. Ellon invited me again to take lunch with him to-day. He pays 60 marks a month for 2 large rooms including breakfast, i.e. coffee and bread and butter. His lunch and dinner cost him about 2 Marks a-piece. Thermometer 6 R.

Dec. 17. The cold remains stationary. 6 R. Had a talk with Hausknecht. Walked down town.

Dec. 20. Wrote a letter home. Temperature 3 R. 39 F. Windy and cold. Dined with the Krumms and Anesaki at Hausknecht's. Christmas gifts. I buy nothing here. Picture-book and crêpe for Miss Krumm etc.

Dec. 21. Shortest day of the year. Tem. R.7°=F.48°. Rec'd letters from Mrs. Tuckerman. Wind and rain to-night.

Dec. 22. Fine. Temperature 4° R. Attended the closing exercises, which took the character of Christmas celebration, at Hausknecht's school.

Dec. 23. Sent letters home and to Father Takagi. Also to Takane, Babbott and Freda Tuckerman.

Dec. 24. Therm. R.2°=C.3°. Fine Christmas tree to-night.

Dec. 25. Thermometer 1½. Anesaki dined with us. He and I went to the Opera together. Pit 3 marks. Little children are hired with their mothers to appear on the stage.

Dec. 26. Was invited to Dr. Thomsen's to dine. Very fine dinner.

Dec. 27. This evening I went with the family to the Stadt Theater to see a play illustrating the true condition of German schools. It was as instructive as interesting. Anesaki went with us. The conservative director ever fawning before superiors, some teachers merely copying the director, others rebellious to the old school methods,

still others indifferent to school work, the provincial inspector who comes around merely in a formal way, the government inspector who really sees things in the true light etc., etc. All reminded me of the fact how human nature and human society are alike the world over.

Dec. 28. Sent letters home.

Dec. 29. Bought a few New Year's cards to send home. Went to Stammtisch with Prof. Krumm.

Dec. 30. Sent Postkarten Album home. Postage only 1.50. Went to Stammtisch. Attended church with the family.

Dec. 31. 12 o'clock at night. Volley of guns presumably from the naval station, fire-crackers, and shouts "Prosit Neupahr!" in the street. At home Mr. Krumm is "erkaeltet" and has gone to bed. Very quiet.

Kiel, Jan. 5, 1901. It is one month to-morrow since I last heard from home. The last letter from Mama was dated Oct. 19, and mailed on Nov. 1. I am ignorant of what has happened at home for the last 2 months and a half! I am anxious to get a letter by the mail expected about the 8th of this month. When I think of what might have taken place in my family during these months of silence I cannot even sleep at night. I have never experienced a like feeling in my life before. My friends at home may imagine me enjoying the pleasures of foreign travels, but I feel that all the benefit I may gain therefrom is too dearly bought, and my only desire is to hurry on from one country to another until I find myself once again in the bosom of my family. May God preserve them and me till that happy time!

Jan. 8. The sky was overcast this morning, but by noon the sun has come out bright. The cold is a little less intense, it being –4° R. The sink pipe was frozen this morning. Prof. Krumm's flat is in the "sangai," which is called "2te Etage" here. It consists of 3 rooms—study, dining-room, parlor—on the street side. And one large bed-

room, 2 small bedrooms and kitchen on the back side. Annual rent is 1000 marks. The cellar is cut up into small store-rooms, and used by the different families under the same roof—namely, the Busses, the landlady, the Petows, and the Krumms. The "Wirtin" came the other day to complain of Mrs. Krumm's Maedchen "Mina," who had dirtied the Keller floor by spilling coal. Mr. Krumm has been laid up in bed with influenza since the night of the 31st. The school begins to-day. I hear there is a similar trouble here in supplying the vacancy made by the sickness of a professor. They all have about 20 hours per week, and it is not easy for them to take extra hours of instruction. If an outsider is called, the Municipality must pay for it. Mr. Krumm's position, for example, is such that he receives in sickness his whole salary, until the sickness becomes so prolonged or serious that he is obliged to be put on the pension list. The Volksschule children have school from 8.30-12 in the morning and from 2-4 in the afternoon. The secondary or higher school pupils have school from 8.30-1.

Jan. 9. Visited the Ober-Realschule of which Hausknecht is director, built 23 years ago, and saw three lessons given, each lesson lasting 50 minutes.

Jan. 10. Visited Hausknecht's school again, and saw two lessons given in English and Naturbeschreibung.

Jan. 12. Visited the above school again and heard two lessons in French and Mathematik. Account of the above lessons:

Realgym. O II. 10 boys about 18 yrs. old. Room small well ventilated and lighted. Floor: oiled and clean. Blackboard: plain wooden, sponge and cloth-wiper, ordinary chalk. Class in English. Dr. Hausknecht spent nearly the whole hour in asking questions in English on the subject-matter read in the text-book, which was his "English Student." At the close of the hour he wrote one sentence on the blackboard: "Thanet had been given them by the French." He explained the grammatical construction, and

asked the boys to change the above into the active voice. In this part of the lesson he spoke German. Remarks: Dr. Hausknecht now and then spoke too loud, and so sharply that the pupils sometimes seemed a little confused. His tone, when a pupil made a wrong answer, seemed too sarcastic. I noticed more than one pupil reddened under his remarks. The pupils had the book open. They answered pretty well. Their pronunciation, too, was on the whole good. This is their second year in English. They had been drilled in "English Student" only.

Ober-Realschule I I. 14 boys, 19-20 yrs. old. Dr. Hausknecht first told them to repeat the next time the contents of six poems by Byron, already learned. Then he gave a talk about Shakespeare's plays, the pupils taking notes. This was in preparation for reading Hamlet.

Realgym. U II. 21 boys, 16-17 yrs. old. These had studied English 9 months. Dr. Berg conducted the talk in English on a subject already learned. (English Student). Then also on Brooklyn Bridge. After questions and answers in English one of the boys told the story of the building of Brooklyn Bridge in English and although he used now and then such expressions as "he were," "two was"; it was on the whole very creditable.

Conversation: "Where is Brooklyn?" "It is separated from N.Y. by East R." "The bridge connects Brooklyn with N.Y." "By whom was it built?" "It was built by Col. R." "Of what nationality was he?" "He was a German by birth." "He did not finish the work." "He died and his son continued it." The classes I visited on Jan. 10 were O II (Real-gym). Dr. H. spent the whole hour in developing the sentence given at the last lesson "Thanet had been given them by the British." "The British had given them Thanet." "The Pilgrim Fathers had been given a kind welcome by the Dutch." "The Dutch had given the Pilgrim Fathers a kind welcome." "A kind welcome had been given the Pilgrim Fathers by the Dutch." Then he summed up the principles

involved empirically. He then spoke about Gerunds. A. without preposition as subject; as predicate; as object. (infinitive). B. with preposition. (a) depending on a subjunctive; depending on an adjective; depending on a verb. (b) to introduce a shortened adverbial sentence. Throughout the whole lesson German was the medium of instruction.

Realgym. U III. Naturbeschreibung. 35 boys. 13-14 yrs. old, 4 to each desk. Best boys sit farthest from the teacher's desk. Room 3 by 3 ken, a few charts and maps on the walls. Dr. Hahn. Some of the boys kept whispering and were generally restless. The teacher now and then spoke low and seriously to keep the boys quiet.

Ober-Realschule. U I. French language. 16 boys, 18-19 years old. Text-book: Tragédie par Casmir Delavigne, Act II, scene IIV. Each boy read 15-20 lines, and then translated them into German. Questions and answers in French. Kiel Ober-Realschule was built 23 years ago. It is of brick. All halls or corridors are paved with marble, so that there is little noise when the classes go in and out. Class-rooms plain, with a picture or two on the walls, well lighted. Windows come down to boys' shoulders. Blackboard flat on the wall. Erasers, sponges and cloth. Ordinary chalk, sometimes in nickel holder. Waste-paper box in each class-room. Floor darkly oiled. Desk and benches are one. Boys wear no uniform but have caps of different colors indicating classes. In a class (U II) of 22 boys I noticed 5 with eye-glasses. The rooms are fairly ventilated. I noticed dust in the air when the classes moved about the corridors.

Jan. 15. Visited Kiel Gymnasium. Director: Dr. Loeber. O II. Latin (7 year in Latin) Aeneid VI. Bk. Prof. Dr. von Destinon. Class, 21 boys. Boys called upon at random to translate 10-15 lines. No reading of Latin text. Six pictures of Egypt, Greece, etc. on the wall. Room heated by a large iron stove, coal-box in the room.

I. French (7th yr. in French) Molière's Le Mésanthrope. Prof. Hengerbach. Boys called up at random to read the text and to translate. No French spoken.

O II. English (1 yr. in English) Tendering's Lehrbuch der englischen Sprache. Translation and reading. No English spoken. One of the boys was called or ordered to rub out the writing on the board.

Play-ground covered with fine pebbles. Entrance provided with grate boot scrapers. Water-closet marked for each class, inside rough plaster, grey. Urinals common for all classes.

Jan. 16. Visited Ober-Realschule. I. Beginning Hamlet, and reading by pupils to whom the different characters are assigned. Dr. Hausknecht explains the difficult passages, as that with reference to the smiting of Polacks at the beginning.

Jan. 17. U II. Latin (3rd year in Latin). Caesar, Bk. 7. Dr. Asmus. Reading, construing, translation. Afterwards conversation in Latin on the passage read. Boys answer readily. U III. Latin (7 months).

Weller's Lesebuch aus Herodotus. Dr. Niessen. Reading, translation, questions on grammatical points. Boys have translation exercises once a week from German into Latin. "Ex tempore" in the school, "Exercitium" at home or at school with dictionary. The boys of Realgymnasium have 6 years of Latin from O I. — U III, the hours being: 6, 6, 6, 6, 8. 8. For 3 years from the beginning translation from Latin into German, with grammar. In the 3rd year begins conversation in Latin; in the last 3 years translation from German into Latin, more grammar, Latin literature.

O II. English Prof. Ottens. Dr. T. Glanning's Smiles' Industrial Biography. Dr. Hausknecht on taking me into the class asked: "How long have you been studying English?" "9 years!" "How old are you?" "7!" Prof. Ottens said, "Iron is very apt for ...." I noticed the

pronunciation was on the whole good, though such words as: patch, culture, earth, ground, domestic, injunction, agriculture, possible, illustrious, child, natural, were pronounced with peculiar vowel sounds. The word "plough" occurring in the book led the professor to ask a list of words in ou; whereupon plough, rough, although, bough, through, slough, sough, etc. were put down on the board by himself and read by the pupils. Hausknecht wants me to see good teachers only.

Jan. 20. As I am to leave Kiel to-morrow, I called on the families with whom I had become acquainted; the Koertings, the Ibsens, the Buensows, the Thomsens, and the Doysens. "Leben Sie recht wohl!" "Glueckliche Reise!" Fräulein Krumm and Frau Krumm were invited to a dance last night, and they came home at a quarter past 3 this morning.

Jan. 21. Fine day. Left Kiel by 4.52 train. Hausknecht, Mrs. and Miss Krumm and Ellon came to the station. Reached Hamburg at 7.45. .... Sent off a letter home.

Jan. 22. Went to Altona and visited Dr. Schliess's Realgymnasium. Prima in English. 17 pupils, 18-19 yrs. old. Professor was Dr. Beckmann, a man of about 50 years old. He spoke slowly and well. The class was reading Macaulay's History of England. Conversation about what they had read. Boys speak very well. They were asked about the contents of the first vol. Questions were asked about the Celts, and the Anglo-Saxons, Romans, Normans, etc. "Roman generals?" "Why the Romans left Britain?" "The civilization of the Normans?" "Their language?" "Norman architecture?" "Daily life, wine-drinking, eating delicacies?" "Their manner of coming to England?" "Norman Invasion?" "The relation of Normans and Anglo-Saxons?" The room well lighted and ventilated. A few pictures on the walls. Blackboard, very simple, standing in the room.

Prima in Realschule. 34 boys, 16-17 yrs. old. They were reading English History. Conversation on the topics suggested by their reading. "The Tudors?" "To whom was guilty of the crime?" "Why did he commit it?" "Did not Mary love her husband?" "Who was Rizzio?" "Queen Elizabeth and Mary?" "In what castle was Mary imprisoned?" The boys in their answers used such expressions as "she led her execute," "Did he nothing do in defence of his mother?" "He were the head of an army." They also read a few lines, about 15 lines, and translated; after which grammar questions were asked; such as, the use of "only" as an adverb and as an adjective, and students gave readily examples: only friend, only convinced; the principal parts of lay and lie; the difference between through and by. At 15 minutes before 12 the pupils have recess of 40 minutes. They are seen eating sandwiches, etc. in all the corridors, etc.

Tertia. 30 boys, 13-14 yrs. old. Prof. Salter. In this class the class was made to talk about a picture hung up before them. "What do you perceive in the background?" "What is looking from among these trees?" "What do you perceive on the river?" "Is the steamer going along the current of the stream?" "What kind of man is on the bank?" "By what is the light nourished?" "Corn is thrashed at autumn." "We only know part (without the article) of the farm." "What is he willing to do with the plough?" "Kite is flying in the country." I asked the boys why they could not fly kites in the city. One of the boys answered: "because there are trees." "Are there no trees in the country?" "There are telephone lines." "And what else prevents?" "Houses are high." I was pleased to see they understood me so well. Pictures for class-room use are by Holzel in Wien.

Untersecunda. Realgymnasium. 30 boys, 16-17 yrs. old. Dr. Schnell was reading with them Little Lord Fauntleroy. The boys read and translated. The teacher asked them questions on the passage read. The boys used such

expressions as "Houses was," "Rain come," etc. "Chair" was pronounced shair, childish shildish, stroked strokked. Visited Kunsthalle and saw a large collection of old and new paintings. Visited the Museum für Kunst und Gewerbe and met Mr. Hara Shinkichi who kindly took me through the building pointing out the rare objects. Also introduced me to Dr. Brinkmann, the far-famed director. Called on Mr. Takemura of Mitsui Co. and visited the Gewerbeschule with him and met the Director, Dr. Weck who kindly showed us the different class-rooms. There are 2000 pupils enrolled. 60 rooms for drawing, furniture designing, metal work designing, landscape gardening, besides ordinary branches. Attended two lessons in English given by a German professor who was nothing remarkable.

Jan. 23. The weather being fine I started early to visit the Ober-Realschule u. Realschule vor dem Holstenthore. The director, Dr. Thaer, to whom I had written the day before was most accommodating. He took me into the following classes. Prima. 16 pupils, 20-22 yrs. old. These pupils were in their 9th year in French and 7th year in English. Prof. Dr. Wendt, a fine-looking, somewhat grey-haired man of about forty-five years. As I entered the room he addressed me in English and told me the class was then having a lesson in French, and asked me if he should continue in French or would I like to hear English instead. Of course I told him to go on with the lesson. Text-book: "Histoire de la Révolution Française." The class spoke French very well. The professor asked them many questions about Mirabeau, Académie Française, Division Politique de la France, Justice, etc. During the lesson the professor turned around to me and said, "We want them to learn about French institutions." The professor spoke slowly and clearly, and always equanimous mixing now and then a little wit, which brought on the laughter of the class.

2nd year in English. 26 boys, 11-13 years old. The professor spoke in English, though not remarkably well. The class was having a lesson on the definite-article. The

difference between German and English in the use of the definite article was brought out with examples. English: "Spring is the season of hope." German: "Der Frühling ist etc." Then one of the boys gave an example in which "the" was used. "The winter of 1812 was very cold." Followed by other examples by others. Then the professor said,— "Iron is more useful than gold." Whereupon one of the pupils said: "The names of the materials must take no article." When asked in what case such names took the definite article one of the boys said: "The gold produced in Austria is sold at so-and-so." When asked to give other examples one of the boys said: "The death of Queen Victoria took place at 22nd of January, 1901." Whereupon another boy held up his hand and said: "She is living." Another: "No, she died." Still another: "She was living; she is dead." (The death of the Queen, which had taken place the day before at 6 o'clock p.m. was announced in the morning papers that day.) The professor sent one of the boys to the blackboard (which, by the way, was standing in the room) to write: "Did you order a cab last night?" The boy misspelt "cab," which was immediately corrected by another. Asked to give another rule one of the boys said: "Contrary to German the words such as school, town, prison and the like are used without article when used in the abstract sense." These boys gave rules in German and English, and examples also in both languages. The professor then asked one of the boys to tell a story in English, whereupon he told a story of the salt-grinder. Other different boys were sent to the blackboard and were told to write the difficult words occurring in the story: Christmas dinner (misspelt Chrismas) ill-natured, surely (misspelt surly) hewing (mispr. yuing) ham, bargain, dwarfs, showed, lies, refused, hand-mill, where were you?, to ground, (for grind, which was overlooked by the Professor), astonished (here the Professor asked, — "When are we astonished?" The boys answered, "When we are idle." "When the boys have learnt gut." "When Mr. Frank knows any-

thing," which last answer brought down the class in laughter), feast, stockings, shoes, gowns, foreign (misspelt foreigne) merchant, buy, of course (misspelt of cause), castle, sailed away, salt, overloaded, reason. The Professor then said, "Dictation and translation to-morrow," and dismissed the class. The text-books: "Schulgrammatik der englischen Sprache," "Uebungsbuch der englischen Sprache," also "Lesebuch für den englischen Unterricht." It was wonderful to notice the amount of memorizing of the rules and examples by the pupils. Obersecunda. 19 boys, 17-19 yrs. old. These were in their 5th year in English. Dr. Wendt was reading Dickens' Christmas Carol with them. There was no translation. In fact, he said to them, "Boys, don't open your books." The boys speak English fluently, answering his questions readily. They also repeat connected passages. In the course of the conversation, in which the professor often imitates the tone (or dramatizes) of the characters, much to the amusement of the pupils, the Arabian Nights' Entertainment, Robinson Crusoe, its authorship, etc., are referred to.

The school building is square in form, with an open court in the middle about 15 ken square, covered with glass overhead. Here the boys exercise when it rains outside. Hamburg has a great deal of rainy weather. There are 777 pupils. In the lower grades 96 per cent. middle 84 per cent. higher 88 per cent. pass.

Went to the Zoological Gardens. It is one of the best zoological gardens in the world, very large and beautifully kept. The animals seem better fed than usual, the reptiles were especially worthy of note, the scorpions, boa-constrictors, crocodiles etc. The giant salamander in the aquarium was about 3 feet long, had been there 12 years, was fed with horse-flesh twice a week. Takemura saw me off at the station for Berlin at 4.48 o'clock. Arrived at Berlin, Lehrter Bahnhof at 7.50, where I found Fukuda, Seki, and Takimoto waiting. .... Went to Hotel Bellevue, near

the Unter den Linden. Mr. and Mrs. Nabeshima had been there, but left a few days ago. ....

Jan. 24. Went to the Legation and met Ro, Nabeshima, Mizuno, and the Minister, Mr. Inouye. Mr. Ro had sent my letters from Japan to Kiel, and I must wait till they come back, which is a great disappointment to me. Conference at Schumann Str. 2, with reference to the founding of a commercial college (Daigaku) in Japan; Seki, Shida, Fukuda, Ishikawa J., Takimoto, Tsumura, Ishikawa Bungo and self present. Our meal here consists of "gyunabe," rice and beer, and costs us about 2 marks apiece.

Jan. 25. Yamaguchi Kotaro called at hotel. We promised to visit the schools together. Called on Tachibana and Fujishiro, both sick in bed.

Jan. 26. Conference from 2 till night.

Jan. 27. Received Mama's letter dated Dec. 11, and Kaneki's dated Dec. 14, sent back from Kiel. Glad to learn all are so well. It is remarkable that I am better in Europe than in Japan, while so many Japanese are sick here. Hattroi is said to be sick in Leipzig, Ishikawa Iwao complains of fever also. Dined with Mrs. Ellon, with three other guests. She owns a very fine building on Mohren Str. She lives in grand style. She has lived there for 18 years. Conference till night.

Jan. 28. It snowed about 1 inch last night. Conference till night. All finished. Fukuhara and Haga called. Yesterday came postal cards from 6 Seisoku boys, Fukushima Matsuo, Takenaka Tokujiro and Jiro, Iwamura K. and Y., Oshima Ryoji; and a card from Freda Tuckerman.

Jan. 29. Haga called again this afternoon. It snowed in the morning. Ishikawa invited Fukuda, Seki, Takimoto, Tsumura, and me to dinner at his hotel to-night. After dinner although it snowed hard I called on the Nabeshimas but was told they had been invited to the Legation.

Jan. 30. On my way to the Legation met Viscount Fujinami and went with him to the Minister's residence. As he was absent we rode together to Mr. Nabeshima's. I was invited to stay to dinner, and enjoyed a meal with beef, nori, tsukudani, fukujinzuke, etc. There were also kazunoko, tamagoyaki and sake. Stayed till 10.30 and walked home all the way. It was snowing a little. Sleighs are often met with. Received an answer from Dr. Muench inviting me to call to-morow.

Jan. 31. Fine day. I called on Dr. Muench by appointment, and had a pleasant interview for half an hour. He spoke English pretty well. In reply to my questions he said, "The Prussian Government is very reserved on the subject of the so-called reform method of teaching modern languages. Opinions are divided amongst scholars, the older masters being conservative. Director Walter of Frankfort is the great exponent of the new system. By all means, go and see him." I went to see the Zoological Gardens and saw Tapirs, Elephants, a Rhinoceros, Porcupines, Hippopotami; kleine Raubtiere: Otter, Pampaskatze, Tigerkatze (Paraguai), wolves, Schakal, Malayan bear, Llan, (S. Am.); Antelope-Haus: antelopes of all kinds, giraffes, gnus, (S. Afr.); Dromedar, Hirsch, Zebu, Seeloewe (fed with iwashi), Elephanten Schildkroete (very thick shogakubo, Aldabra Insel), Schimpanse (W. Afr.); grosse Raubtiere: Jaguar, Leopard, Koenigstiger, Loewe, Panther, etc. Bought "Lebende Bilder aus dem Reich der Tiere" for 10 marks. .... Called on Dr. Otto Schwertfeger. According to his estimate the expenses of living in Berlin are as fallows: room 45 marks a month, meals 90, light 4, fuel 5, bath 3, service 3, coffee (mornings) 15, washing 10, car-fare 9, incidentals 10, theatres 4. In Brooklyn he used to live as student for $22 everything included. In N.Y. he thought meals alone would cost $48.

Feb. 1. Cloudy. Fukuda called, and I asked him to make inquiries about the price of my ticket for the Italian tour. Wrote 2 sheets home.

Feb. 2. Wrote letters and cards to Japan. Called on Fukuhara.

Feb. 3. Fujishiro called in the morning; we made arrangements to visit schools this week.

Feb. 4. Yamaguchi called this morning. Ascended the Victory Monument 61½ meters high, for 50 pfg. ....

Feb. 5. This morning while dressing I took a snapshot out of my window at a group of little children making a snow-man in the street. This evening the man is gone; the snow is fast melting. I called on Dr. Waetzoldt at his Bureau, Behren Str. 71. He is an important official in the Kultusministerium. He said that he believed in the reform method of teaching foreign languages, but that it required a very good man to make it a success; that the old method aimed at teaching grammatical structure and translating from German into English or French, while the new method aimed at teaching the pupils to speak and read and translate English or French into German, together with grammatical knowledge, and at giving the pupils a knowledge of the institutions, manners and customs of the people. I bought a canvas Touristentasche, a compass etc. Fukuhara called this evening and wanted to join the party tomorrow in visiting schools.

Feb. 6. Yamaguchi, Fukuhara, Fujishiro, Haga and I visited Luisen Gymnasium. The Director, Dr. Georg Kern, received us very kindly and gave us every facility.

Sexta. Oberlehrer Herr Opitz. About 50 boys, about ten yrs. old, repeated German poems one after another in rapid succession, the teacher calling on them at random. The boys were kept in intense state of attention the whole time. Grammatical questions were also asked and answered in the same manner. Next they were called up in a similar manner to repeat Latin declension and the rules also.

Class in Latin. 37 boys, 16-17 years old. They were reading Livius XXI Chap. (Ed. Mauritius Mueller, Lipsiae).

They read and translated, the lesson being carried on in the mother tongue.

Obertertia. Prof. Braun. French (3rd year in French). 30 boys, 13-15 yrs. old. The professor spoke French mostly. The boys read short passages from their text-book Ploetz's Uebungsbuch (4. Ed.) and translated, the professor calling on them at random. In the course of the translation exercise both spoke German. After the translation questions were asked in French on the contents of the part translated and pretty fairly answered in the same tongue. Afterwards passages in German in another part of the book were translated into French; grammatical questions were asked. Throughout all the lessons boys paid the keenest attention. They wore no uniforms nor uniform caps.

Feb. 7. Kaiser Wilhelm's Realgymnasium. Fujishiro, Yamaguchi, Haga and I visited the above school in Koch Str. Director over 70 years old has been put on the pension list, and the oldest professor, Dr. Loewe, was acting as director. He too had been in the same school for 35 years!

Obertertia. 32 boys, 13-15 yrs. old. They were in their 2nd year in English. Dr. Krueger was giving them a dictation in English. "The origin of the expression Brother Jonathan which is applied to the inhabitants of the United States, was the following:—" The professor talked some times in English, sometimes in German. He made the boys read and translate what was dictated. He drilled them in counting the numbers up to 20, when one boy insisted on saying .... 6, 7, 9; then he asked the names of the days of the week; names of dignitaries—Emperor, Prince, Duke, etc. The room was well lighted, fairly ventilated and well warmed. The desks were painted black with a narrow strip of iron along the lower edge but I saw many scratches.

Quarta. 50 boys, 11-13 yrs. old. Oberlehrer Fiege spoke German. He asked grammar questions, pointing to different pupils in quick succession, and drilled them in short sentences as "I see him," "I do not see him," etc. in

French, of course. They reading Dr. Ulrich's Elementarbuch der französischen Sprache.

Untersecunda. 21 boys, 16-18 years old. Dr. Schneider. Naturbeschreibung. Nothing but asking questions on the part of the professor and answering on the part of the pupils. I noticed only 3 boys wearing spectacles. We also saw a class in singing, which was very fine; gymnastics, etc. I was invited to lunch with Mrs. Ellon at 3 o'clock. Met Mr. and Mrs. Vautier, very pleasant people. They had been many years in Japan; in fact Mrs. V. was born in Japan. Her father was Mr. Moss. After dinner I went alone to the Opera and heard Mignon. The inside of the building is finely ornamented with abundance of gilt. The prices of the seats are: Fremden-Loge 10 Mk., Orchester-Loge 9 Mk., Parquet 6 Mk., Erster Rang 6 Mk., Zweiter Rang 4 Mk., Dritter Rang 3 Mk., Vierter Rang Sitzplatz 1.50 Mk., Vierter Rang Stehplatz 1 Mk. .... There were probably 2000 people, but comparatively few in dress. Anfang 7½ Uhr. Ende 10¼ Uhr.

Feb. 8. Joachimsthal Gymnasium. Yamaguchi, Fujishiro, Haga and self visited the above school. The director was a man nearly 60 years of age.

Obersecunda. 5th year in French. 20 boys, 18-20 yrs. old (there were 4 with glasses on.) They were reading Prosper Mérimé's Colomba, edit. by B. von der Lage. The professor (Emil Jaeger) spoke French, but the lesson consisted in translating and reading. Then we heard a class in Geschichte. Prof. Dr. Bahn. 17 boys, all over 20. 7 had glasses on. The professor simply asked questions, and the boys answered them in order. The room was hung with the photographs of Athens, Rome, etc. The school has 560 pupils. It is a splendid building of massive masonry and marble pillars. It was founded in 1608, and the new building was put up in 1880. The dormitory contains 120 boarders. From 8 to 12 occupy the same room; the bedroom is separate. The latter is lighted by a gas jet from

the outer corridor which is put out at 10 o'clock. For Prima boys a special room with 2 billiard tables, smoking and drinking conveniences was provided. The bath tank is filled with warm water in winter, where each boarder bathes twice a week. I visited the Technische Hochschule and Ober-Realschule under the directorship of Dr. Grapp. He gave me some specimns of boys' work in English dictation and French composition. Called on Fräulein Kōda. Saw the Mausoleum from the outside.

Feb. 9. Dorotheen Schule. This is a girls' school. I visited it with a card from Dr. Hausknecht. The director was sick, but the oldest master showed me all I wanted to see. Quarta. 41 girls, 10-13 yrs. old. They were repeating La Fontaine's fable "Le corbeau et le renard." The Oberlehrerin Frl. spoke like a native. She spoke entirely in French. The pupils pronounced clearly and slowly and with good accent. She asked questions on the piece recited. Then the book—"Kuhn's franz. Lesebuch"—was opened and the pupils read slowly in concert. One of the pupils brought me a chair.

Obersecunda. English class, 2nd year in English. 28 girls, 15 yrs. old. They repeated the story of Grace Darling from memory. Then they read Little Lord Fauntleroy. The professor—Dr. Foettgers—read short sentences, which were translated into German by the pupils. Afterwards he read those sentences one by one, and the pupils repeated after him in concert very slowly.

Feb. 10. Received from Kikuchi 100 yen in Bank of England notes. Visited the palace of the Emperor William I. I was particularly interested in the study room which is left exactly as it used to be. The window from which he used to watch the soldiers parade by is very near the street. I took a snapshot of the room, but it is uncertain whether it is good or not. Met Fujishiro in front of the Opernhaus and went with him to see the Nationalgalerie. Wrote a letter home, sent decalcamania to Totsuka.

Feb. 11. Visited the Royal Palace, Admission 50 pfg. We were given felt shoes to put over our shoes in walking over the polished floor. In the old throne room the gallery for musicians used to be of solid silver until Frederick the Great melted it into coin. It is now only made to look like silver. The painting on the ceiling and the carved images in the arched portion between the ceiling and the walls were very beautiful. I also went into the Royal Library and the Arsenal where, like our yūshūkan, all the armour, guns, trophies of war exhibited. I also visited the Catholic Church of St. Hedwig built by Frederick the Great. Called on Fukuda; he leaves Berlin to-morrow for Genoa. I bought Bismarck's life, Shakespeare's plays and views of Berlin. Had photographs taken. Hausknecht sends me a few more letters of introduction.

Feb. 12. Today I visited the Oberrealschule at Charlottenburg and saw a class in English and another in Geography. Obersecunda in English. It was their 4th year in English, and they were reading Dickens' Christmas Carol. There were eighteen boys from 15-17 yrs. old. The professor talked English. The boys repeated the contents of the part previously read. They then read short passages in the new part; phrases were picked out by the professor and the boys gave the equivalents in German.

Ober-Realschule VI. VI. IV. U III. O III. U II. O II. U I. O I. Realschule V. V. IV. III. II. I. Dr. Gropp kindly gave me specimen Arbeiten of his pupils, some forms used in the school, etc. He also invited me to a literary entertainment to be given on the 16th, inst. in the Hall of the school. He also gave me some valuable suggestions on the subject of text-books. I called on Dr. Kuebler, director of Kaiser Wilhelms Gymnasium, Bellevue Str. 15, and found him an old gentleman of about 70 years of age. He has been connected with the institution ever since its foundation in 1860 by the Emperor Wilhelm. Received letters from Mama and Kaneki, containing letters from Eishi, Yasaka and Yuriko, from Matsuda, Ishikawa, from Viscount Matsui, and Murai.

This evening when I came home from Charlottenburg I found a package of my photos and Mama's, another package containing Ansichtskarten and "Momotaro" from Kaneki, a letter from brother Takashima, a copy of the "Taiyo," and a New Year card from Nagano. This has been a very happy day for me. Especially am I happy to hear all my family and relations are well. ....

Feb. 13. Yamaguchi, Fujishiro and I went to the Königliches Französisches Gymnasium.

Sexta. 15 boys, 9-11 yrs. old. It was their 1st year in French, but they already pronounced very well. They were going through a drill in translating German into French, and vice versa. Their teacher, Dr. Walther, spoke entirely in French. They were using Voelkel's Première Lecture and Schulze's Abriss der franz. Formenlehre.

Next we saw the Untertertia in History. 19 boys, 14-15. They spoke very fluently. Evidently they had committed a good deal of their text-book to memory. They used for the text-book "Précis de l'Histoire d'Allemagne" par Marggraff. Their professor Dr. Giercke was perfectly at home in French. When afterwards I asked Director Schulze if there was no danger of the pupils being deficient in the actual knowledge of the subject taught in French, he replied that at the Abiturienten-Examen they were judged by an outside committee and as they were required to come to a certain standard of scholarship there was no danger. The subjects taught in French are Latin, Greek, French, History and Geography. Professors teaching these branches are sent often to France by the fund contributed by friends of the school.

Febr. 14. Yamaguchi, Fujishiro and I visited the Königliche Taubstummenanstalt. It is a sort of Normal School for deaf and dumb institutes. There are three or four institutes in every province in Prussia, and those persons who wish to become teachers are taught here. They must have passed through the ordinary Normal School be-

fore coming here, and have moreover passed 2 examinations afterwards. These, of whom there are ten in the school, receive 1200 Mks. a year. The cost of each pupil's living and tuition, besides clothing, is 480 Mks. There are 29 educated free; outside pupils pay 96 Mks. for tuition. In the evening we went to the university and heard Professor Dr. Erich Schmidt lecture to an audience of about 500 on the subject of the poet Hebbel. The large hall was lighted by 8 arc-lights. There were many ladies. When the professor entered the room and when he finished lecturing the the students stamped on the floor with their feet.

Feb. 15. Visited the Old and New Museum, and the Grauen Kloster Gymnasium where Bismarck was educated. On the new brick wall facing the street is inserted a white marble tablet about 3 feet by 2½, on which are the following words in golden letters:

Otto von Bismarck

war des Grauen Klosters Schueler
von 4. 5. 1830 U. Secundaner bis 14. 4. 1832
Abiturient.
Dem Fuersten Bismarck zum Jubilaeumstage, dem 2.
September 1895, seine Mitschueler der Prima
von 1829-1833.

Feb. 16. Called on Dr. Horn at the Abgeordnetenhaus and made an appointment to meet him again next Tuesday. As my photos were ready I wrote a letter home, and sent them the photos. Fujishiro, Haga, Fukuhara, Tachibana and Watanabe gave me a Japanese dinner to-night at Tachibana's place. After dinner we chatted until 12.30 o'clock.

Feb. 17. Yamaguchi, Fujishiro and I went to Steglitz and called on Mr. Grieben, where we found some other friends and we spent a very pleasant evening after being invited to dinner.

Feb. 18. To-day I felt that I had taken a little cold; so I thought best to remain indoors. I have no fever, have

good appetite, but nose troubles me a little. Mizuno and Ro of the Legation called this afternoon and brought me letters from Koyano, Mrs. Fred Tuckerman and Ishikawa.

Feb. 19. Called on Dr. Horn at the Abgeordnetenhaus and learned much about the books used in Prussian schools for the teaching of English. Called on Dr. Brandl, but only found his English wife in. She showed me her husband's library arranged according to countries. She said Joachimsthal Gymnasium was considered a difficult school. Called on Mr. Nabeshima; Mr. N. had gone skating. Called at the photographer's. He wanted one of my photos, so I gave him one.

Feb. 20. Called on Dr. Gerstenberg, Stadtschulrath, at the Rathhaus. He was not there, but I found a person who gave me permission to visit the 12. Realschule. Visited the Ethnograhpical Museum, the Wertheim, saw the Schauspielhaus, the New Church and the French Church, said to be the finest group (three) in Berlin. Bought a helmet, gun, 2 sabres for children, and sent them to Hamburg. Dined at Haga's Hotel and met Haga, Sonoda, and Mori Kozo.

Feb. 21. Fine weather but very cold. Last evening in packing up my photos to send to Mrs. Tuckerman I made a discovery that a photo of my children had been placed in the package received from home on the 12th. .....

Feb. 22. Had another interview with Dr. Ewald Horn, Vorstand der Auskunftstelle für Höheres Unterrichtswesen im Kultusministerium, and his assistant Dr. Otto Soehring. Dr. Horn gave me a card to A. Ascher and Co., Unter den Linden, and there I made an arrangement to have books now and hereafter sent to me to be paid for afterwards. Met Dr. Brandl at his Seminar and attended it from 5 to 7. It was on old English. After the Seminar he showed me a copy of the 1st edition of Spenser's Faerie Queene and a facsimile of Shakespeare's 1st folio. He invited me to his lectures on Monday and Tuesday on English philology and Shakespeare. He also invited me to a lunch on Wednesday.

Feb. 23. This morning Lokal-Anzeiger contained the sad news of the wreck of the "City of Rio de Janeiro" off the Golden Gate yesterday with the loss of 50-150 persons. I visited the 12. Realschule, Rigaer Str., and heard a lesson in English given by Dr. Hermann to a class that had been studying English for 4 months. It was, therefore, the Untersecunda. 20 boys, 14-17 years old. A map of London hung on a stand. Evidently they had been drilled in this subject. The lively questions and answers that followed were somewhat as follows: "What do we see here?" "We see a map of London." "What river do we see here?" 'We see the Thames River." "Does it flow this way or that way?" It goes this way." "Does it run from east to west or from west to east?" "It runs from west to east." "What bridges do we see here?" "We see the Waterloo Bridge and the Tower Bridge." "Why is this called the Tower Bridge?" "Because there is the Tower near by." "Which is this bridge?" "It is the London Bridge." "What do you know of the London Bridge?" "It is the biggest bridge in London," etc. etc. The boys were made to tell the names of weekdays, which month had 30 days, which 31, and which 28. The conversation turning to the subject of leap-years one boy was called upon to write "Leap-year" on the blackboard. Then he told an amusing story of what happened when he was in England.

I then told them of my journey, through America, London, etc., and how I had been over the very places referred to in the lesson. I told them also about the C.I.V.'s return on October 29 when ivy leaves with the letter C in the centre were sold in the streets of London. I spoke of this because a reference had been made in the lesson to the English people's love for abbreviations.

It snowed heavily. I stepped into a restaurant and waited till it ceased snowing.....I called at Hugo Stangen's and learned that my Italian tour covering 4000 miles would cost 450 Mks. I told the people I should start from Berlin on March 1st.

Feb. 24. Although it was snowy last night the day promised to be clear. So I started on a visit to Potsdam, half-an-hour's ride from the Potsdamer Bahnhof. I took the 4th class, to see the kind of company I should have. I found some 10 persons in a small compartment, mostly working-men. There was one man with a Zylinderhut on. Fare 60 pfg. At the station in Postdam I took a sleigh drawn by 2 horses which gave me my first ride in that vehicle on this present tour. It cost me only 1 Mk. I got out at the Friedenskirche, where I visited the Mausoleum of Emperor Frederick III, who died in 1888. Admission 25 pfg. Here a guide offered to take me over the different points of interest for 1 Mk. an hour. I took him and we went first to Sans Souci, a paplace erceted by Frederick the Great in 1745-47. The chambers occupied by Frederick the Great were handsome, though they do not bear comparison with the palaces of the Emperor Wilhelm II in Berlin or of the Emperor Wilhelm I. I was struck by the extreme simplicity of the chambers said to have been occupied by the father of Wilhelm I. We next passed in front of the Orangerie, saw the wind-mill erected by order of Frederick the Great, the "Japanese House" (anything but Japanese) and came to the New Palace, founded by Frederick the Great in 1763, and completed by him at the expense of 450,000. There the Emperor Frederick III died in 1888. In the New Palace the present royal family resides in summer, and it is closed to the public from May till towards Christmas. The grounds here are wonderfully beautiful, with fine gigantic trees, fountains, statues, etc. Entrance 25 pfg. I took the return train from the station called Wildpark, near the New Palace. Here are parks for deer, pheasants, etc. Return ticket 2nd class 90 pfg. Lunch 70 pfg. Altogether the trip cost me 5.30. The clock in Fred. the Great's room is of white alabaster, square in form, the dial being about 3 inches in diameter. It is mounted on a stand on which stands a figure about 9 inches high, clad in classic attire. The motto "Diem perdidi" is over the clock.

Feb. 25. Received a letter from home dated Jan. 19. All well, best news. I called at R. Friedlaender and sons and received 25 Mks. as proceeds from the sale of "The Ancient Stone Implements of Japan," entrusted to them in 1884. Bought 2 mark Jubilaeum silver piece for 2.70. Seki called this evening.

Feb. 26. This morning I attended Brandl's lecture at the University on Macbeth. There were about 120 hearers mostly young men, with perhaps 10 ladies. They all took notes, some sat with backs to the professor. Whenever the professor made reference to the etymology of words I noticed the students scraped with their feet. I noticed nothing remarkable in the material of the lecture. Afterwards I called at the Legation and went with Mizuno (who, by the way, said to me the other day that he was named by father) to the Reichstag, and heard several speeches, the longest being delivered by Bebel, the leader of the Social Democrats. We went into the diplomats' loge. The whole of the opposite gallery was occupied by newspaper reporters. There were also many other people in the people's gallery. The Hall is very fine, being covered with glass overhead. I packed my suit-case to-night.

Feb. 27. To-day I dined with Prof. Brandl and his family, Kaiserin Augusta Str. 73, Prof. Alphonso Smith from Louisiana University being also invited. In the evening before I went to the Nabeshimas' for dinner I called on Dr. Muench to bid him farewell and met him on the way. I spent a very pleasant evening at the Nabeshimas'! Mrs. N. gave me a fine dinner with chawammushi, torinabe, sake, kazunoko, etc.; Mr. Ro was also there. Returned home after 12 o'clock.

Feb. 28. Visited Hochschule für Musik; called on the Nabeshimas and the Brandls. Prof. Brandl promised to do anything for me in future, saying that I was the only Japanese with whom he felt he had a personality before him.

March 1. Left Berlin by 1.44 train, Nabeshima, Ro, Yamaguchi, Fukuhara, Haga, and Sonoda saw me off.

Pleasant day, no ice on the car windows, so that I could look out and enjoy the scenery. Saw 2 hares chasing each other in the field, which is free from snow but only occasionally green-tinted. Arrived at Halle 3.50 Saw the Moritzburg, the Rothe Thurm, Marktkirche, Haendel Monument, etc., also the University and the Stadt Theater. Old town with narrow streets. If not for the ruins of mediaeval castles I should give preference to Kiel with its beautiful Hafen.

March 2. This morning I visited the famous Franckesche Stiftungen, and saw some classes in the Höhere Mädchenschule, under the directorship of Dr. Damholz. The institution was originally started by Francke, a pastor, to help educate orphans, and in order to carry out this purpose and to help in supporting it, there have been added to it a Gymnasium, a Höhere Mädchenschule, an Apotheke, a Druckerei and a Buchhandlung. There are 380 orphan boys who receive board and education free, 405 boys in the Gymnasium, 245 pension boys pay 500 Mks. per annum, 69 pension boys who pay 600 Mks. a year. In the attic 83 boys sleep in one room not heated. I bought 2 books on the subject. The girls' department is similar, and under a matron. Took photos of the grounds and one of the classes of girls of about 13. Took the 4 p.m. train and arrived in Weimar about 6. Called on Dr. Spinner, pastor of the Stadtkirche. He lives in the house where Herder lived, with the inscription over the door: "In diesem Hause lebte, wirkte u. starb Johann Gottfried von Herder."

March 3. This morning Herr Jul. Bildat, whom I happened to meet in the dining-room last night, came for me at 9 and conducted me first to Schiller's House, where I paid the usual fee of 30 pfg. and saw many relics of the great poet. It was very impressive to see the poor narrow, plain wooden bed in which he died, the simple study room where he wrote his Wilhelm Tell, etc. Bought a facsimile of Wilhelm Tell contents for Kaneki, also a death-mask photograph. Next we went to the park and saw the Goethe

Gartenhaus. Within extremely plain, scarcely any ornament, a desk and a chair where he wrote many of his works; in another room a camp-bed, old baskets for bread, etc. On the hill-side to the back of the house are stone-slabs, seats and so forth and rustic spots. From the Gartenhaus we crossed the Ilm by the rustic Naturbruecke and came to the Borkenhäcuschen, a little cottage covered with bark, close by the so-called Ruine—an old wall, said to have been to some extent found there and fixed up afterwards by Coethe; then we came to the Röemische Haus, a small house, built in imitation of a Roman house by order of the Grand Duke after Goethe's return from Italy; then we came to Schiller's Bank where Schiller used to sit and get his inspiration. It is on a hill-side overlooking the winding stream of the Ilm; then we saw the little monument dedicated by Goethe to "genio hujus loci." Afterwards we walked by the Russian Church, the Palace of the Grand Duke, the Bibliothek, ect. back to the town, where I visited Goethe's House; admission 50 pfg. It must have been one of the most aristocratic houses in Goethe's day. Broad, easy staircase, leading to the upper floor, where are rooms, containing Goethe's collection of old relics picked up in his travels, paintings, medallions, coins, etc. In one room were specimens of natural history, stuffed birds, skeletons of animals, human sculls, etc.; in another physical apparatus; in still another botanical specimens; along the wall a number of Italian majolica. His study-room was simple, but more elaborate than Schiller's; in the adjoining room was the bed, almost as simple as Schiller's and the arm-chair in which he died. The collection of engravings is also very large. I noticed many portfolios marked on back; of Niederländer 3, Franzosen 1 or 2, Italiener 6. At 1 o'clock I went to Dr. Spinner's and lunched with him and his wife. After lunch he took me to the Museum and showed me fine paintings and frescoes by Cranach, Preller, and others. Then he showed me the Stadtkirche where Herder preached. We then went into the house and saw the rooms where Herder and his wife lived. Here Goethe and Herder sat and talked many a day.

I sat in the very corner where Herder's desk stood in the room which is now Dr. Spinner's study, and we talked over religion, hypnotism, Germany and Japan. Afterwards he walked down with me to the hotel, where I stopped. I took 2 photos of Schiller's study and Wilhelm Tell manuscript, and one of the room in Goethe's House. Started from Weimar at 7.32 and arrived in Jena at 8.10.

March 4. I went down town, Baedeker in hand, and saw the fair in the Markt, the Stadtkirche, the "Ruine" of the Fuchsthurm and the unpretentious University. Looked into the University, the University Library, and saw the busts of renowned men here and there. I called on Mr. Watanabe Toyoji, and walked about the town with him. We saw the hotel where Luther and Bismarck once stopped, the house where Schiller lived while he was professor at the University; then we visited the village-church where Schiller was married. It is said that Schiller was so poor that he married in secret in this small church outside of the town. I took a photo of the church. Then we walked about 10 cho along the bank of the Saale to the place where Goethe was inspired to write his Erlkönig. It is now within the precincts owned by a gentleman who was once minister to Italy. There stands on a picturesque spot above an artificial pond, the Erlkönig, a large stone figure represented as beckoning to the boy. I took the 1.52 train for Leipzig; travelled along the Saale valley with old castles dotting the hills on both sides. It was a very delightful journey. My good fortune in finding pleasant people in the same carriage who are very communicative, pointing out the various spots of interest along the road. Arrived at Leipzig in 2½ hours. Called on Hattori. He was out, but he soon returned with Shimoda. We then went to Auerbach's Keller, renowned in connection with Goethe's Faust. The walls are filled with painting which is very much darkened by smoke. There is a large barrel, blackened by age, dating back to the time of Dr. Faustus 450 years ago.

March 5. This morning the 3 friends acted as guides to the University, the Gewandhaus, the Royal Conservatorium of Music, the Handelshochschule, the Museum, the Museum of the Book Trade, the Imperial Supreme Courts, etc. The Museum of the Book Trade contains specimens of Gutenberg's Catholica, 1460 Mainz. In the inner court of the University I saw "Omnia conando docilis solertia vincit." Bought album and photographs. Left L. at 6.30. Arrived in Dresden at 8.15.

March 6. This being one of the holidays in Saxony I spent the day in studying the exterior of the Zwinger, the Hoftheater, the Court Church, etc. Went to an Oratorium (Die Zerstörung Jerusalems) in the evening held at the Dreikönigskirche, for making charity funds for the poor.

March 7. This morning I visited the famous Grünes Gewölbe in the Palais, and saw many precious stones, jewels, etc., especially the diamonds. The treasures of the royal family of Saxony are there. I then went to the world-famous Picture Gallery. Inscription over the entrance of the Museum. "Johannes. Rex Saxoniae. Artis Monumenta Principum Saxonicorum Salerti Studio Collecta In Hoc. Aedificio Public Quod Condidit Fredericus Augustus Rex Reponenda Et Servanda Curavit A. MDCCCLV." The Sistine Madonna is worthy of its great fame. There was a constant stream of people coming into the room, where it stands all by itself. I went to the Hof-Theater, also well known in the world. It is a splendid structure, ornamented with large carved figures outside, (52 musicians). ....

March 8. Called on Prof. Dr. Max Lehrs, at the Kgl. Kupferstichkabinet. He received me most kindly, showed me many of the treasures of the Collection of Engravings, Ukiyoe and both the original and the photogravures of Rembrandt's inimitable Zeichnungen. He invited me to take tea in the evening with his family, which I accepted to my great enjoyment and benefit. He saw me off at the station in snow at 11 o'clock at night. In the morning he took me

to Dr. Seidlitz's Bureau. Dr. S. is the Geheimer Regierungsrath and Oberdirektor of the whole royal collections. The latter gentleman very kindly took me through the porcelain collection. I saw there an immense quantity of Japanese porcelain after the Chinese style, Kutani in color made for export 200 years ago. Dr. S. is the author of a fine work on Ukiyoe. Meissen Royal Fabrik, 1710; Sèvres 1756. I left Dresden at 11.25 and riding all night arrived on March 9 at Nüremberg at 8.15 o'clock. After Morgenkaffee immediately set out to explore the old town. I visited the Lorenz Kirche, St. Sebald Kirche, the Germanische Museum, the Rathhaus, the Hof (old castle) and saw the house where Albrecht Dürer was born. It had an inscription over the door: "In diesem Hause wurde Albrecht Dürer geboren am 14ten Mai 1471." I saw many quaint old houses with which the city which dates from the 11th century is filled. In the castle there is a large well, dug near the tower, in the reign of Konrad II 800 years ago. It is said to have taken 30 years for his prisoners to dig the well which is dug through sand-stone. It is 335 feet deep and when water is thrown it takes 6 seconds for it to reach the bottom. Near the water there are secret passages to the Rathhaus and the suburb of St. Johns.

March 10. This morning I visited the Gewerbe Museum and walked about the old city moat, with its ancient picturesque battlements, and took one photo of the Burg. Ate the famous Wurst and drank beer at Bratwurst Gloeckchen. Left Nüremberg at 4.25 and travelling through picturesque country to Ingolstadt, covered with rocky hills and red pine, reached München at 8.25. Saw the students' procession, and drank beer at Restaurant Hoek till after 12 with Dr. Herbert Hirth.

March 11. Visited the Alte Pinakothek. The city is brightly decorated with festoons, garlands, flags, etc. to celebrate the 80th birthday of Prince Regent Luitpold. In the Alte Pinakothek I saw the Four Apostles by Albrecht Dürer.

March 12. A great day of celebration in München—the 80th birthday of H.R.H. Prince Regent Luitpold. The city gives itself up to the task of decorating all public and private buildings with flags—white and blue festoons, garlands, and millions of beautifully colored and arranged electric lights. Thousands of people throng the streets at night to see the illumination. Traffic is stopped by the police till about 10 o'clock. There is perfect order amidst much crowding and pushing. Women predominate in the throng. The royal family, princes and dignitaries ride through the streets amidst shouts of "hoch! hoch!" Takimoto, Tsumura and I went to the Schack Gallery, and saw many paintings by Boecklin. I find it very difficult to appreciate the works of this famous painter.

March 13. Left Munich by 3.14 train for Nüremberg. In less than two hours the snow-clad tops of the Tyrol mountains came into sight and filled me with joy and thoughts of Japan. Northern Germany, at least those parts where I have been, flat and uninteresting. At 5.30 o'clock I arrived at Salzburg. The place is very much crowded in summer, but now the hotels are empty. I find the change in money rather confusing.

March 14. I get a better view to-day of the surrounding country and of the city. It is the first city in Austria as one enters it from Germany. It lies at the entrance of the Tyrol mountains, and the whole country is very picturesque. I walked to the ancient castle or fortress—the Hohensalzburg, at the summit of a small mountain overlooking surrounding country. I walked back through the narrow streets, some of them lying directly below the steep mountain-side against which houses are built. I leave this picturesque town at 2.22 p.m. and arrived at Vienna at 9.15.

March 15. Visited the University. I find Prof. A. Penck to whom I had an introduction from Dr. Dodge of the Teachers' College, N.Y. I heard his lecture, where Dr. Yamazaki was present. Dr. Penck gave me a letter of introduction to Dr. Schipper and I called on him in the afternoon.

On the way I visited the Schönbrunn Park, a very large and beautifully laid-out park in the suburbs of the city. Dr. Schipper received me very kindly and gave me several cards of introduction. He is one of the professors at the University. In the course of our conversation he expressed his opinion that the reform method of language teaching was sure to succeed in the end. He asked if Christianity was making progress in Japan, and said he only asked the question, because much of the case of the recent trouble in China was attributed to Christian missionaries. He said that he believed the eastern nations would gradually take a modified form of various religious beliefs. As it was already dark he escorted me to the station. Called on the minister Mr. Makino in the afternoon but found Mrs. Makino only, who had on a Japanese dress.

March 16. Visited the Museum and saw some of the specimens of Rubens, etc. The collection of crystal vases etc. was also very fine. As I was passing through the Palace Court the Emperor returned from the opening ceremony of the new art exhibition. There was no mounted escort, only one carriage followed. He rode in a covered carriage, 2 horses and 2 men in simple uniform. Yet there was a crowd of common people to watch his return. Went to the Albertina and met the director of the Kupferstichkabinet and saw some fine Zeichnungen. Went to the Hof-Theater in the evening. We had a good place in middle Parquet. The piece was very well played. The building is enormous and very fine inside.

March 17. In the afternoon visited the Central Friedhof.

March 18. Went to the Unterrichtsministerium and met Dr. H., Director of the Bureau of Secondary Instruction. By his introduction I met the director of the Realschule, 7 Schottenbastei, and heard one lesson in English given by Dr. Nader. The class consisted of 52 boys. They had studied English since September. At first 3 boys recited

pieces of poetry, one of which was "Home, sweet home." Then they repeated passages in the text-book, which they translated into German. Then they read the text in the book. All this by different boys in rapid succession. Then they altered the Tense; repeated what was direct and indirect form; passive and active and vice versa; then the story was told in boys' own language, etc. The pronunciation was fair. On the whole they compared very favorably with boys of similar classes in Germany. The room was poorly ventilated and lighted. The teacher complained of the size of classes in Austria generally, where although the regulation is 40, the actual often exceeds this limit. Called at the Legation and met both Nishi and Obata. Called also on Dr. Alscher, and promised to visit his class to-morrow morning.

March 19. Visited the Realschule where Dr. Alscher is professor of English, and heard a class. There were 26 boys, one of the two sections into which the class was divided. They had studied English for a year and a half. They were using Dr. Nader's book. At first the books were shut, and led on by questions from the professor the boys told the story of the Battle of Hastings. Then they read and translated by bits, one after another and in rapid succession so that all the boys were made to speak during the lesson. The result was very creditable, the answers were quick and mostly correct. I was struck by one of the boys helping the professor with his overcoat when he left the class-room. Left Vienna at 4.20 o'clock and reached Budapest at 9. Never did I feel as if I was in a foreign country as now. All the sign-boards are utterly unintelligible, the nearest approach to the language of which I know anything of being "Kabehaz," coffee-house.

March 20. I called at the Department of Education and was most kindly received by Dr. Boncz Odon, Councillor. He ordered Dr. Darvai Moricz, director of the Secondary Education Bureau to accompany me to one of the Realschulen. He took me in a droschke to the 6. Realschule where I was

most kindly received by the director and by the professors. I attended a class in French, which was taught by the new method. I was afterwards shown all over the school, the director Mr. Rajner Ferencz and two of the professors taking me round. Then one of the professors, Mr. Bela Krescsy invited me to lunch with him. After taking lunch with me he showed me the park and took me by the underground railway across the city. We then crossed the river and ascended the hill by a funiculaire to where the Royal Palace stands. After walking about and enjoying the view of the surrounding country he took me to a café where we met several other professors. Afterwards Prof. Krecsy and Prof. Schambach Gyula invited me to dine with them at the hotel, where the gypsy musicians played pure Hungarian music. These people are very kind.

March 21. This morning I called at the Education Department by appointment, and went with Dr. Farkas to the University, thence to the Museum where I saw the oldest Hungarian manuscript dated 1220; visited the public library, the University Klinik, Franz Josef Erziehungsanstalt (Peers' School). Here the Governor, for so the director is called, made the students put on their best uniform in my honor and invited me to take afternoon tea with them. He made a speech and drank to my health. I also spoke in return both in Japanese and English, then we went to the Technical Institute, the Botanical Gardens, and to Hotel Hungaria where we took our lunch. Then we went to a restaurant for dinner and met 3 friends of Dr. Farkas, with whom I went to another café to hear Hungarian national music played by gypsies. Throughout the whole day Dr. Farkas drove me in a carriage and invited me to all the meals. I cannot forget the great kindness of these people who received me as one of their own people. They are the most cordial people I have met so far in my journey.

March 22. This morning Dr. Gratz Gustav, a rédacteur in the Upper House came for me with a carriage. We visited the Upper House and saw its sitting. We then went to the

Department of Commerce and with the director of the Gewebeschule we visited the Industrial School, the Orientalische Handelsakademie. After dinner we visited the Telephone Gazette Office, where the newest news of the day is given to subscribers at a comparatively low price. .... I left Budapest with the pleasantest impressions. They seem to look upon us Japanese as their distant relations, and welcome us with a cordiality which it is difficult to forget. Left Budapest at 8 o'clock. In the same compartment there happened to be the very gentleman of whom I had heard from my friends in Budapest. ....He gave me much information about Italy, this being his 7th visit there. He is a professor, his name is Baumgartner Alajos. We rode all night. I was to change cars at Nabresina for Trieste, but I found that the steamer for Venice would not leave till Monday night (it was Saturday today). Besides the wind was blowing very hard, which would make the Adriatic very unpleasant. So I concluded to go to Venice by land, losing my ticket by water.

March 23. As we approach the frontiers of Italy Nature begins to assume a milder aspect. Green patches of wheat and earlier vegetables are seen here and there, as also flowering almonds or plums. The hill-sides are covered with vine, and in fields vine is made to stretch from one tree to another. At about 7.30 o'clock we come in sight of the Adriatic Sea which stretches with its blue and yellow water to the south of us. I look up and see the blue Italian sky, such a contrast to the gloomy northern sky. The Alps, snow-clad, loom to the north of us in wonderful beauty. Cormons, the last Austrian station, San Giovanni, the first Italian station. Our baggage is carried out to the customs office. A question or two are asked and it is over. At 2.15 we arrive at Venice. We are already in one of the canals. Many gondolas are waiting just like carriages in other cities. I get into a gondola with a couple who travelled with us from Budapest. We wind through the canals, often nearly coming into collision with other gondolas; and finally arrive at the

hotel. I called immediately at the Consulate and received (Consul was absent) a package of letters from home, dated Feb. 8. I am glad to hear that they are all well. I write an answer home to-night.

March 24. The streets, some of them so narrow that two persons stretching hands could easily touch each side, are all paved with flat stones, 1×3 ft. The people are mostly poor-looking. Women go about without hats, wearing shawls. It is a delightful change to see electric tramway, no horses, only a few dogs; but Venice makes up for this absence of noisy element by church bells which ring loud every hour. I visited the church of San Marco, and saw the far-famed gold mosaic marble floor and walls, where the grain-like markings of the marble is ingeniously made use of to make symmetrical patterns. The grand square, 192 yards long and 63 yards wide, is thronged with people. Hundreds of tame pigeons pick up grain from people's hands as they do in Asakusa. I dined with Comm. Berchet, Console Giapponese, and met his wife, son and wife, and a friend. The house is entered by a poor-looking alley, but within, the door opens into a spacious room. A few Japanese objects of art adorn the parlor and the dining-room. The Commander speaks English fairly, but the rest do not. I take leave of the family in the 3rd story, pass down to the large open room on the ground-floor with the marble curb of the well, and retrace my steps to San Marco Piazza and from there to the hotel. The streets are so narrow that in one spot I actually reached both sides with my umbrella. They are, however, everywhere paved with smooth stone. (Trachyte). If they could only be kept clean of dirt and poverty Venice would seem like a Paradise. I bought a few souvenirs at the glass factory, saw the women making mosaic work and hair glass and glass beads.

March 25. Cav. Uff. d. Marco Allegri, whom I met at Comm. Berchet's last evening came for me at 1.30 p.m. He took me to the Higher Commercial School, situated in one of the prettiest buildings on the Grand Canal. Met several

professors, saw the Museum, the Library, and the room for teaching practice. We next visited the Palace of le Comte Antonio Dona delle Rose, a typical residence of an Italian nobleman. Marble staircases, mosaic floor, stiff uncomfortable chairs. This house is famous for the Gobelin of great value which adorns the rooms. Some of them represent the scenes in the life of Scipio. The great abundance of marble is shown by the fact that all the tables, as many as a hundred, 3×6 feet, are all white marble slabs. We next visit the Rialto, full of all sorts of markets and dirty people, pass over the Rialto Bridge built of white marble, with 3 passages. It was originally of wood but re-built in marble about 500 years ago. We visited another palace owned by a cousin of Rothschild. The owner was having all sorts of repairs being made. The ground-floor was newly laid in mosaic, the walls are curiously decorated with antique figures of stone imbedded in the brick-work. Near this house is the house where Browning lived. We next visited the church where Canova's tomb with its wonderful group of marble figures is. The walls of the interior were white-washed at the time of the plague, covering all the beautiful fresco beneath. The white-wash is being removed in many places, revealing the faint fresco. I visited the Doges' Palace in the morning, and saw the grand hall with its wonderful paintings, and gilded stucco ceiling, the Archaeological Museum, the Inquisition Halls for political and civil offenders, stood on Ponte dei Sospiri, with its quaintly carved stone windows, passed down into the dungeons, about 20 in number, where cardinals and others suspected of political crime were thrown. They are each about 4¼ jo, the walls lined with thick wooden boards, with a board for bed, lighted only through a hole, 6 inches in diameter, through which food was given. The prison for civil offenders or rather those on the other side of the bridge, are still used. I saw the room where Silvio Pellico was imprisoned. I also saw the Piombi, a room where prisoners were confined to be induced to confess. I saw the wheel on the ceiling in another room by which the culprit was suspended

and made to confess. .... I took leave of the hotel by a gondola and after a pleasant row of half-an-hour arrived at the station. Left Venice at 6 o'clock and at 7.15 arrived at Padua. Padua is very uninteresting. The simple arrangements for urinals in every side-street testify to the low standard of the public sense of decency.

March 26. Left Padua at 10.50 and arrived at Bologna at 2.30 p.m. It was raining a little. I left my baggage in the station and started to explore the town. Here the principal streets are all made with arcades paved with marble which was dangerously slippery in the rain. I went to the University, and although it was not in session I met the secretary who received me very kindly and showed me the museums connected with the University, where I saw the famous collection of anatomical and osteological collection, among which the skulls of malefactors, hundreds of them, were most noticeable. He also gave me several copies of publications. .... I saw in the University memorial tablets in honor of Galvani, who was a professor, of Copernicus and Dante both of whom studied there. I saw the statues of Victor Emmanuel, Galileo and Garibaldi, which last I thought was particularly fine. I saw the statue of Galvani also, with the inscription "To the discoverer of telegraphy" in Italian. The city is full of ancient buildings, which throw those of Nüremberg into the shade. A beggar in one of the streets offered me wax matches to buy; I took a box and gave him 10 centimes, whereupon he gave me another. I thought he was an honest beggar. At the parcel deposit office where I had deposited bags and a book I was asked to pay 20 centimes, which I did, but another said something and they returned me 5 centimes. I had heard so much about Italians being dishonest, but the experiences have given me quite another notion. Perhaps they don't take me for a stranger. I am often asked my nationality, which they do very politely by asking me what mother-tongue I speak. I left Bologna at 6.55 and arrived at Florence. Put up at Hotel du Nord, where I learn that my Hungarian

friend Herr Baumgartner is here. On the way from Padua to Bologna we passed by some quaint-looking ruins on tops of low mountains. The plain of the Panaro is fertile-looking, green, here and there under water. The trees planted in regular rows are all cropped being 3 to 6 feet from the ground. The Panaro and its tributaries or branches flow in muddy streams (like the Danube), between high embankments. I saw about 25 men and women in a row hoeing the ground, quite picturesque. I thought that was a good way to make all diligent. What strikes me is the absence of sheep and cattle.

March 27. Last night after arriving here I took a bottle of beer and after writing my diary slept well. It is 9.30. This morning I ordered my coffee, which I generally take in my room. I thought we Japanese were a loud-talking people but these Italians beat us to pieces. In all the great European cities, the humming of the electric cars and the clatter of horse-hoofs on stone or asphalt pavements drown all human voice wherever there is any. Here the narrowness of the streets acts like a speaking-trumpet. I saw a woman in the 3rd story window let down a pail to a postman, and wind it up again with an itomaki and take out from it a postal card. Called on Mr. Braccialini, but found he was out of town. Wrote a letter to him this evening, also to Prof. Fiske. After visiting the Church of Santa Maria Novella founded in 1279 I hastened to visit the far-famed Uffizi Gallery. I shall never forget the moment when I found myself in the presence of the Venus di Medici, the Wrestlers, the Dancing Faun, the Scythe-grinder, and, in another hall, the Niobe group.

March 28. Mr. Baumgartner acted as guide for me during the whole day. We visited Santa Carmine, a church with its façade left unfinished for several centuries, and saw some fine specimens of Masaccio's fresco painting, particularly Adam and Eve expelled from Paradise. We then went to the Pitti Palace, an immense building in rustic style, built of roughly-cut sand-stone. In the Hall of Saturn

I saw the celebrated Madonna della Seghiola. In the Hall of Jupiter was the Three Fates by Michael Angelo, but with those words "Ora attribuito al Rosso Florentino." We passed over the bridge through a long corridor filled with old portraits and entered the Uffizi Gallery. (I franc.). I feasted my eyes again in the Tribune on the masterpieces of ancient sculpture, the Venus, the Wrestlers, etc. Saw also the Holy Family of Michael Angelo. After taking dinner together at 3.30, Mr. B. and I visited the Duomo, a magnificent edifice of white and black marble. The dome is 3 meters higher than that of St. Peters at Rome. Tesselated pavement of marble mosaic inside is by Michael Angelo. The doors of the Battistero opposite are the celebrated works of Ghiberti. We next visited S. Croce, called the Italian Panthéon, and saw the tombs of Michael Angelo, Alfieri, monuments of Dante, (words of the monuments) "Onorati l'altissimo Poeta."; of Macchiavelli (words on the monument), "Tanto nomini nullum per ellogium"; also a monument to Galileo. In the evening we went to the Verdi Opera to hear Aïda, one of Verdi's greatest masterpieces. It was interesting to see the difference between Italian and German operas. Dirty floor (wooden), rough chairs, plain but immense within, seating 2000 people. The people clapped on the appearance of actors, which these actors acknowledged by bowing. Once being clapped they repeated a duet. The acting, especially ballet, was inferior to what I saw in Germany. During the acts newspaper sellers went through the passages, selling and calling aloud.

March 29. The first thing in the morning, after taking my usual coffee in the room, I visited S. Lorenzo, and saw in the new vestry, constructed by Michael Angelo, the celebrated statues of Giuliano di Medici, "Day" and "Night," of Lorenzo di Medici, and "Twilight" and "Dawn." The male figures are both unfinished. I next visited the Church of S. Marco, the convent belonging to which is famous for its inmates Savonarola, Angelico, Bartholomeo. The upper story is all divided off into cells, arranged to each side of a

U-shaped passage. Each cell contains a fresco, representing some scene of Christ's life, mostly crucifixion, and is about 4 to 6 jō in size, with vaulted ceiling, 8 feet in the highest part. A small arched window 1½×2½ feet lets in air and light. In a room leading to the cells of Savonarola is a memorial with his bronze bust, with this inscription below; "A fratre Guiolamo Savonarola contemplante cittadino oratore operoso forte al patire molti Italiani unanimi quattro secoli quasi doppo la morte sua. MDCCCLXXIII." Over the entrance to his cell: "Has cellulas Ven. P. F. Hieronimus Savonarola vir apostolicus inhabitavit." After S. Marco I visited the Academy of Fine Arts, where in the interior court I saw the statue of S. Matthew, blocked out by Michael Angelo. Thence to S. Annunciata, the interior of which is decorated with gilded stucco work. I also visited the Piazza di Zeglio, a pretty little garden said to be much resorted to in summer. Next I visited the Jewish Synagogue, said to be the finest in Europe. The interior is minutely decorated with Moorish polychrome decoration. Received a letter from Prof. Fiske, inviting me to dine with him on the 31st at his villa Landor, S. Dominico, which I have accepted.

March 31. I took a tramway from Piazza San Duomo to San Dominico. The ride up the hill-side is very pleasant. One goes up a winding path now and then getting a fine bird's eye view of Florence in the distance. The undulating hill-sides are dotted with thousands of villas, testifying to the wealth and luxury of the Florentines of the Middle Ages. Between these villas are vineyards in which the olives and the mulberry with cropped tops are planted, acting as support for the vine. Walking eastward about 5 minutes on the Via delle Fontanelle I came to the gate with the name of the villa. Entering I walked quite a distance through winding walks lined with cyprus, and found a servant waiting at the door. I met Prof. White of Cornell and his family, a Mr. Fiske, a relation of Prof. Fiske, and a young man whom the professor has brought up from boyhood.

The house is filled with choice pieces of antiquity. The dinner was fine, several kinds of wine and strawberries. These people all knew Kojima and enquired after him. Prof. Fiske raises about 50 barrels of wine every year. He owns the land as far as one can see. On my remarking that his cyprus trees reminded me of Boeklin's paintings he pointed to the house where Boeklin lived and died. On taking leave I retraced my steps to San Domenico and took the tramway up to Fiesoli. There I saw the ancient Roman Theatre, the caves where the wild animals were kept, the baths, the Etruscan wall, the Museum, etc. I picked up 2 tusks in the place where excavation is going on.

April 1. Having decided to leave Florence for Rome I went out in the morning to see the last of the city, and to buy a few more mosaic pieces. There are very beautiful pieces but expensive. Left Florence at 6.30 p.m. and arrived at Rome, at a little after 12 o'clock. Found Kusakabe waiting for me at the station. Found a letter from home, dated Feb. 12 awaiting me; besides many other letters.

April 2. I visited St. Peter's, the Forum Romanum and the Colosseum. The inside of the greatest cathedral in the world is very impressive. Its walls and pillars are partly of white marble and partly of colored marble; the ceiling and the pillars are richly decorated with gold stucco, mosaic, etc. Saw the bronze statue of St. Peter, whose foot is worn smooth by the kisses of devotees. I saw several men and women come up, rub it first with hand or handkerchief and kiss it and pass on. One man lifted his little daughter to kiss it after him. How such teaching must tell in after years! I next visited the Forum Romanum but I was so much pestered by guides and album vendors and so many dirty-looking people about that I concluded to go there another time and went on to the Colosseum, and marvelled at its stupendous structure.

April 3. Very fine weather. The sunlight was really glaring, and my overcoat proved too warm. From Porta

del Popolo I went up on the terrace on Monte Pincio and got a fine view of the city. Thence by Ponte Marghuerita by tram, to Piazza di S. Pietro. Visited the Sixtine Chapel and saw Michael Angelo's celebrated fresco painting. Thence Raphael's Stanze: I. Stanza della Segnatura, II. Stanza d'Eliodoro, III. Stanza dell' Incendis IV. Sala di Constantino. I then walked to Monte Gianicolo, by S. Onofrio, saw the half-dead oak tree under which poet Tasso used to sit. By Passeggiata Marghuerita to the magnificent monument to Garibaldi. The view from Monte Gianicolo was magnificent, I could distinguish the ruins of the Colosseum in the distance. I met many carriages of tourists on this pleasant drive. The Acqua Paola with its volumes of water brought from a distance of 35 miles was truly beautiful. Then past the house, where Raphael's "Fornarina" is said to have lived, and over Ponte Sisto I dragged my weary limbs home at 8 o'clock.

April 4. As there was to be Lamentation, Miserere, etc., I went to St. Peter's early in the morning. There was service going on and several hundred persons had assembled; but so great is the size of the cathedral that the congregation only filled a part of the upper arm of the cross. There was much singing by the choir seated in an elevated enclosure on the left. There were three other elevated platforms. The singing was interesting, some voices were like those of women. During the service I saw one priest after another go up before the officiating cardinal and kiss something on the table, and making a cross three times, as seen by the movement of the head. There was marching to and from the different chapels beneath the great vaulted ceiling. The priest in buff brocade, in purple, in black and white, marched in procession muttering prayers and carrying long candles, 3 feet. Over the cardinal they carried a rich canopy supported on 8 posts carried by as many persons. As he passed devout believers knelt and bowed their heads. At a little after 11 o'clock I went to the Picture Gallery of the Vatican, and saw the celebrated painting of the Transfi-

guration and the Madonna di Foligno by Raphael. In visiting these galleries it is interesting to watch other visitors. They pass from one picture to another, Baedeker in hand, read the descriptions and identify the paintings. Their whole satisfaction seems to be in identifying the pictures with the descriptions. Scarcely any stop long enough to study or really appreciate the merits of these paintings. I then went round the whole of the cathedral and entered the door which leads to the Vatican Collection of Antiquities. There I saw the celebrated Apollo Belvedere, the Laocoon, the Torso of Hercules, Jupiter, the Athlete scraping off the sand from his arm, Pallas Athene, Bust of the Youthful Augustus, the Nile, etc. In the Etruscan Museum I saw some cinerary urns shaped like houses or huts with cross rafters at the top, as one observes in the architecture of Shinto temples. I saw crowds of carriages drive up to St. Peter's. So I thought something must be going on and went in. The character of the people that filled the immense building was more heterogeneous than in the morning. A great many globe-trotters had come to see the sight. A group of men and women here and there were talking in suppressed voices making remarks on the passing scene. Mingled with these were truly devout people, with the book of Litany in their hands, some kneeling, some muttering prayers; all the time the service was going on. There must have been several thousand people, old and young, rich and poor. Some sat along the pillars and walls on pedestals and steps, others carried with them folding seats, which they procure for so much a-piece. After the singing of the Miserere came the washing of the altar, a ceremony consisting in rubbing the High Altar with objects resembling white "hataki." Then at 7 o'clock the interior was suddenly lighted by about 15 clusters of electric lights, on the vaulted ceiling above. Then the crowd began slowly to disperse. A great rush for trams and cabs. When I returned home at 8.30 I found an invitation from the Minister Mr. Oyama to go to the Constanti Theatre. Though rather tired I accepted the invitation, and heard a concert in commemora-

tion of the great composer Verdi. They sang "Dies ira" which I had studied in College 25 years ago. After the theatre I was invited to stop at the Legation and we spent about 2 hours drinking beer and chatting. The Minister and his wife are very pleasant and kind. They have invited me to dine with them on Saturday.

April 5. It being a little rainy I stayed in all the day and wrote up my diary and a letter home and another to Director Komai and still another to Matsui in London. Went out late in the afternoon and saw the Panthéon, the Fontana di Trevi, the column of Marcus Aurelius, the ruins of the Temple of Neptune in the Piazza di Pietra, etc.

April 6. Fine weather. Spent the whole day in sightseeing, without overcoat. Visited the Capitol, the 2 Museums, met X on the Capitoline Hill and went with him to see the Tarpeian Rock, thence to the Forum Romanum, where we met Y. We three studied the ruins carefully, and went afterwards to the Colosseum, where we found a band playing and singing going on. We ascended to the top of the wall and wondered at the greatness of the structure and of the people that conceived it. I returned home, and went to dine at the Legation. After dinner we all went to the Opera. The piece was La Somnambula. The bells in the churches were silent for two days. This morning, it being Good Friday, they all sent forth their music.

April 7. Clear weather favors my walks about the city. Visited the inside of the Panthéon, studied out the Forum of Caesar, the Forum of Augustus, and the Forum of Trajan. Especially the first was situated in a narrow dirty court, with old rags hanging out of the neighboring windows, and the voices of drunken people coming out from somewhere. Once more examined the Column of Trajan. Next I visited San Giorgio in Velabro, the Arch of the Money-Changers, the Janus Quadrifrons and opposite the Cloaca Maxima. There I bought a few so-called antiques for 15 francs. Then I walked to Santa Maria in Cosmedin

and saw the curious drawn head in the portico. Then to the small and picturesque Round Temple, the Ponte Emilio, the Temple converted into the church of Santa Maria Egiziaca, and the House of Crescentius. Received the nori and karasumi sent from home. Dined at Col. Kurata's with Kusakabe and Matsumura and came home at 12 o'clock.

April 8. Cloudy. I started to call on "Riverendissimo Padre Alberto Lepidi, O.P. Maestro dei S.S.P.P. Apostolici, Vaticano. p. favore del Sig. Barone Kanda," with the above addressed letter of introduction from Sign.—. I found him in one of the quarters beyond the large open court in the Papal Palace. He received me most kindly. He gave me a card introducing me to the Director of the Vatican, "F. Alberto Lepidi raccomanda alla benevolenza del Rismo. P. Herle il Barone N. Kanda Giapponese." He treated me to some wine and invited me to call again. He lives in rooms floored with brick, with simple furniture, book-shelves, crucifix, etc. On the wall hang many portraits of his predecessors including men like Thomas Aquinas, Thomas à Kempis, and others, for he is "Maestro del Sacro Palazzo Apostolico." I visited the Castle of San Angelo, saw the prisons in which Benvenuto Cellini and others were incarcerated; the rooms where the popes lived during the revolutions. A fine view from the top.

April 9. Lunched with Comte Orfini at Albergo di Roma, Piazza San Carlo Alcorso. Went to the Innocenti's on Via del Babuino and bought a ring (antique), 2 coins and a cornelian cameo. Bought some photographs of the paintings, sculptures, and buildings.

April 10. Went to the Vatican Library and saw besides other curiosities the celebrated Codex of the Greek New Testament, also old copies of Virgil's Aeneid, Dante's Divina Commedia, Tasso's and Ariosto's works. Met Padre Herle in the Library. Called on Padre Lepidi again and got him to write in my autograph book. He gave me his little work called "Noël et ses beautés." Went to the Mamertine Prison

and the Palatine. Studied the ruins of the palaces of Augustus, Tiberius and the House of Livia. Looked at a lot of antiquities, which cost a good deal, very tempting all, but the trouble of transportation made me reconsider buying them (head of Mercury restored, a small statue of a muse etc.).

April 11. Very fine and warm. I decided to visit Naples before it became too warm. Called at the Legation. Mr. Oyama showed me the different rooms of the Legation and the garden. Left Rome 1.25. We travelled through country dotted with old towns on hill-tops, passed by the long arches of the ancient aqueducts. The undulating hills were covered with vineyards. At 5.30 we came in sight of Mount Vesuvius in the distance with its smoke floating into distant clouds. At 6.38 we arrived at Naples. Walked through the principal street in the evening, and saw many dirty people. Oranges sold at street corners, small shanties for selling higashi, etc. remind me of a Japanese street. I decide to visit Pompeii and Vesuvius to-morrow as the starry heavens promise fine weather.

April 12. I got up fully in time to go to Pompeii by the 8 o'clock train. Arrived at a station this side of Pompeii in a little over an hour, I was prevailed upon by the agent of B. Fiorenza to make the ascent of Vesuvius by the new route. I paid 22 francs; this included a long ride in a carriage to the foot of the mountain, a ride up the mountain on horseback, a lunch half-way up, the return trip and an entrance ticket to Pompeii. The ride in the carriage was very dusty, the road being covered several inches thick with white sand. The ride on horse-back was very amusing. My guide rode behind and whipped my horse, which made him kick and gallop for a short distance. I clung to the saddle, as I had not ridden on horse-back for many years. The path was very dangerous in some places, the light lava continually running down the steep declivity both above and below. At last we came to a spot at which we had to leave our horses. Here I was told to pay 4 francs more

for the privilege of going to the crater. But the path to the summit was so steep and so bad that I was obliged to take a sedan chair here for 10 francs. Afterwards I was told to get out of the chair near the very summit. Here 2 men took me on their shoulders and carried me to the very edge of the crater. The appearance of the older crater to the left with its sulphur-strata-like layers and rugged outline was very awe-inspiring. The active crater emitted white sulphurous fumes, now and then slightly red-colored; but no rumbling, no particular activity. I took a snapshot at this spot, and walked down to the sedan chair; my shoes were filled with lava. Carried down to the place where I first took the chaise. I gave the men tips, and soon got on my horse again. Returning to the village we found our carriage and rode to Pompeii. All this time I had my overcoat on, which made my guide ask me if it was very cold in my country. He spoke French well, but English very badly. I gave the boy who made the ascent with us 1 fr. to take care of our horses and the guide also 1 fr. The whole trip took about 5 hours. It was 3 o'clock when we reached Pompeii. The guide handed me my entrance ticket and left me. I shall never forget the visit to the buried city, its paved streets with grooves worn by chariot wheels, the Amphitheatre where over 60 bodies of gladiators were found imprisoned, the pretty garden of Marcus Lucretius with beautiful marble statues, the baths with their marble fountains and tanks, the warm bath with arrangements to be heated from below, the places, like ours, for clothes along the wall, the temples with altars for sacrifice, the money-changers' table, all of white marble, the residences of the people with beautiful frescoed walls, mosaic floors, the "cave canem," lead water-pipes, the baker's shop, dyer's shop, etc. I bought a souvenir or two and left for Naples at about 6.40 p.m. There were many parties going through the ruins. Thus I accomplished in one day what I expected would take 2 days,—the ascent of Vesuvius and the visit to Pompeii.

April 13. Visited the Museo Nazionale of Naples and saw the frescoes brought from Pompeii. The best frescoes were brought here and placed in the Museum. I saw also the famous Hercules, the Farnese Bull and Psyche, etc. There were collections of glass, bronze, earthen-ware from Pompeii; also Roman coins, medallions, etc. I returned to Rome at 8.15 o'clock p.m.

April 14. Visited San Paolo, one of the finest churches in Rome. From that spot I engaged a cab for 4 francs and visited the famous sepulchre of Caecilia Metella, the Catacomb of St. Calixtus, the Thermae of Caracalla, the tomb of the Scipios, and the Via Appia. In the evening Kusakabe called and invited me to dine with him. I received from him letters from home: dated Feb. 20 (Mama), March 4 (Kaneki), March 7 (Mama), March 12 (Kaneki); all forwarded from London. Also from the Specie Bank of London informing me of the arrival of 45 and odd pounds from Mombusho. I am very happy to hear that my family are all well. My little trip from Rome to Naples gave me a very good idea of the country scenery of Italy. Ancient aqueducts stretched their innumerable arches across the undulating fields, covered with vineyards, dotted with peasants' houses built of rough-hewn stone and cement, looking like boxes with little square holes. Distant hill tops and sides dotted with white houses, here and there ruins of ancient castles. Men and women working in the fields; rarely I observed flocks of sheep. Naples is dirtier than Rome, very often beggars, especially little children, held out their hands. The Italians seem to be cruel to children and animals. Rhododendron, camellia, Yamabuki, cherry in full blossom.

April 15. Left Rome by 2.55 train, Kusakabe and Col. Kurata seeing me off. After a very pleasant journey through western Italy reached Pisa at 10 p.m.

April 16. Visited the Cathedral where the lamp hangs which led Galileo to discover the law of gravitation. Ascended the Leaning Tower. The wind was violent and I did not stay on top long. A curious feeling of insecurity

came over me as I stood at the top of this inclined structure. The Cathedral has some fine fresco paintings by Andrea del Sarto. The inside is all white and black marble, and gold gōtenjō. The Leaning Tower is entirely of white marble. Left Pisa at 1.55 and travelled through country covered with extensive olive groves, 20 to 30 feet high. Beyond stretched craggy mountains, Appenines sheltering the whole region from cold north wind. White houses and old castles on hill-tops and sides were very picturesque. Passed through a region rich in marble, especially the Carrara region. Heaps of marble blocks were ready at the station for shipment. Then we passed through tunnel after tunnel where the mountains came down to the water's edge. When we emerged out of tunnels we looked upon the beautiful sea and roaring billows, and saw children playing with bare feet upon the beach. On the hill-sides were orange trees laden with fruit, the fig, the olive, the biwa and the gigantic agave americana. This is the famous Riviera di Levante, truly worthy of fame. I concluded to go straight on to Pegli on the other side of Genoa; changed cars at the latter place and reached Pegli at 7.20. I made a fachino carry my luggage and walked to Pension Beau-Regard, where I found Fukuda looking much better. The Pension is about 200 feet above sea-level and commands a splendid view of the sea.

April 17. Went to Genoa with Fukuda. Visited Campo Santo and saw the world-famed cemetery. Among others saw the fine tomb of Giuseppe Mazzini. Then we went to the Commercial School and met the Director, and saw Prof. Gambaro's lesson in English. The class consisted of 19 students about 22-23 yrs. old. The professor first dictated a letter in English which one of the students wrote on the blackboard without much mistake. Then he dictated a letter in Italian which was immediately translated on the board into English. Next he made some read from the English text-book, and made them translate what they read into English. Lastly he asked them questions on commercial

subjects in English and made them answer in English. The director very kindly went with us to buy some souvenirs.

April 18. Left Pegli by 10.30 train, Fukuda seeing me off at the station. After waiting about ½ hour at Genoa left for Turin, where I arrived at 4.15. Looked about the town, went to the public park where I saw many people riding bicycles and automobiles. The latter machine so much used in the U.S. has got so far down in Italy; Turin is a very prosperous-looking city with regular well-paved broad streets in which electric trams run. Left for Milan by 8 p.m. train and reached the latter place about 10.30.

April 19. Visited the Cathedral at 7.30 a.m. Was surprised to see so many men and women, 8-10 women, already there, kneeling at various shrines. A group of priests were repeating the prayers before the chief altar. The mosaic floor of marble was much worn by foot-steps. I marvelled at the power of Catholicism. Many seem to come to their devotion before going to the day's duties. Left Milan at 9 o'clock for Zürich. The weather superb. Prof. Thiele of Munich whom I chanced to meet, said he had travelled this route a number of times but had never seen such "ganz ausserordentlich schönes Wetter." We soon came in sight of the rugged snow-clad mountains of Switzerland; and as we approached the St. Gotthard Tunnel the scenery became more and more sublime. I shall never forget it. I took "I Klasse" and looked out on the magnificent scenery from large windows reaching to the top of the carriage. I took several snapshots of charming views, of waterfalls, craggy precipices capped with snow, and of houses or huts built on the sides of mountains. Then between these mountains nestled the calm waters of Como, Zürich, Lucerne, etc. The vine is cultivated on horizontal trellises as in Japan, but these trellises are supported by granite posts, so abundant is the stone in this mountainous region. The houses are roofed with rough-hewn slate. St. Gotthard tunnel is 1800 meters long. It took us about 20 minutes to go through. It is of course the longest tunnel

existing, and is one of the greatest achievements of modern engineering. I reached Zürich at about 5 o'clock. I looked about the pretty town till 9 p.m. and left for Lucerne.

April 20. Magnificent weather, I left Lucerne by 10.40 train. A splendid view of the Alps. A snapshot from the carriage windows. This was number 11 of my last roll of films. I reserved the last for Mont Blanc. At Bern we stopped 20 minutes for lunch, and reached Lausanne at 4.15. Here I got on to the Funiculaire down to Duchy on the edge of Lake Geneva. The steamer was ready at the landing-place, and in a few minutes were off on the clear blue waters of the Lake. I shall never forget the delightful experience. Not a breeze stirred, the surface of the Lake was smooth as glass. The shores of the lake and the gradually rising mountain sides were dotted with pretty villas, pensions, etc., and in the distance beyond rose the snow-clad range. The steamer stopped twice at intermediate stations before she reached Geneva, thus crossing the lake twice in a zigzag course. After about 3 hours' sail, during which I lunched on board thinking to try the trout for which Lake of Geneva is noted. The fish is marked somewhat like our yamame, but the flesh is entirely that of our masu. I also tasted of what they call the vin du pays and paid in all, with waiter's tip, 5 fr. Geneva is a beautiful city. Walking about the city and coming on the place where the water of the lake flows into the Rhine with great violence I recalled to mind the description Caesar gives of the very spot. In the evening I visited the great works for driving the water of the lake into a reservoir to supply the city with water thereby. There were some 10 separate turbine wheel engines, making the total of 6000 horse-power. Each turbine wheel is 4 metres 70 cm. in diameter. Lower down the stream there is another works where electricity is generated for lighting, tramways, etc., where the total force is 14000 horse-power. Surely this rapid stream is a great blessing to Geneva and the whole country. The city is

conspicuous with white painted houses. Altogether the place bears the appearance of a prosperous-growing city.

April 21. Beautiful day. Left Geneva by 10.30 train for Basle. The journey along the western shore of the lake to Lausanne and thence along the western shore of the lakes Neuschâtel and Biel was most delightful. The whole of the snow-clad Alpine mountains loomed up against the sky beyond the lakes, creating a most picturesque panorama all through. In these regions the vine is cropped close to the ground. Reached Basle at 8 p.m.; this is also a nice city with clean electric tram, well-swept streets etc.

April 22. Another beautiful day. Left Basle by 10.08 train for Heidelberg via Strasbourg. At about 11.30 we reached Strasbourg. I left my luggage at the Gepaeck Deposit and started out on a stroll. First I went to a bookseller's and bought a small album containing the principal sights and started to see them. Saw the Palais, the University and the Bibliothek. The University is finely situated. Mosaic floor, marble statues, etc. In the Bibliothek I thought the Lesesaal very small, not larger than the one at Amherst College. I then asked my way to the celebrated Münster, and when I got near the spot my attention was drawn to 2 storks flying over the house-tops. The Münster being closed at noon till 2 I went to the famous Weinstube Stiftskellerei opposite corner to the Cathedral and took my lunch of ¼ litre Rotwein and Ochsenzunge which with a cigar and two postage stamps cost me 2 marks. A little after 2 I went to the Münster. I wanted to see the famous clock. It was shut up, but I asked the guardian about it and he kindly opened the iron grating. I stood before the clock till ¼ to 3, when a child walked out from the right, struck with hammer one of the bells in front and walked into the left. There were many other parts to the clock, but these work only at 12 o'clock noon. I then walked to Gutenberg Platz, where his statue stands, and saw on the chimney of one of the houses a stork standing. ....

Leaving Strasbourg at about 4.30 I was obliged to change the car at Appenweiler. After getting into the train for Heidelberg I remembered I had forgotten my umbrella and cane in the car on the other side of the station. Our train was on the point of starting. I sent a porter for them. He started on a run and brought them to me just as we had begun to move. I gave him 30 centimes and 1 pfg. piece—all the small change I had in my pocket. I would have given him more if I had had more change at hand. Reached Heidelberg at dusk. Took a stroll, saw the castle on the mountain and the University, about as large as that in Jena. But the town is very prettily situated between two mountains near by. Before we reached Heidelberg I noticed cranes in the wet fields; in one spot 8 of them were feeding together.

April 23. Left Heidelberg at 10 a.m. and reached Frankfort at 11.40. Frankfort is one of the richest towns in Germany, and the city bears every mark of prosperity; men and women are better dressed than in most other places. I called at the Musterschule after lunch and was most cordially received by Director Walter. Attended Prof. Pitschel's Ober-Prima class in French. 8 boys, 17-19 yrs. old. Textbook—"Mademoiselle de la Seiglière" by J. Sandeau. The boys first gave a résumé in French of what they had gone over in the previous lesson. Then the boys' lesson was read, the boys taking the parts of different persons in the play. Went to the Palmengarten, where palms of all kinds are cultivated in an immense glass-house. Outside a brass band was playing and many people with children were enjoying themselves. Farther on there were hot-houses and beyond, a very large lawn-tennis ground. From the Palmengarten I returned to the hotel to get my overcoat and went to the Zoological Garden where I had made an appointment with Dr. Walter to meet him at 8.15 o'clock. There being no concert that evening the gate was closed. I waited outside till presently Dr. Walter arrived. He invited me to dinner and we went to a restaurant where I tried Frankfurter Wurst and radishes.

April 24. Got up early to be at the Musterschule at 8 o'clock. Prof. W. was astonished to see me so early. I attended the same class, O I, in English that I had heard in French the day before. I told them about my travels beginning with my departure from Japan on August 11 and down to the present. The boys repeated the story pretty well one after another. Then Macaulay's Clive was handed round. A paragraph beginning—"The day broke, the day, etc."—was given them to look over a few minutes. Then the professor kindly asked me if I preferred to direct the class myself. But I declined to do so, saying that I would afterwards ask some questions. Then after the paragraph had been read and a few questions asked by the professor I asked them about the grammatical construction of the second "day" (apposition), also the principal parts of "lay" and "lie." All correctly and promptly answered. Prof. Roemer's Quinta in French, which was their 2nd year in that language. There were 42 boys, 10 to 11 years old. The Professor spoke French entirely except when grammatical questions were asked. Then both the teacher and the pupil spoke German. Professor:—"Asseyez-vous." Boys (altogether):—"Nous asseyons." Professor:—"Fait-il froid aujourd'hui?" Boys:—"Non, monsieur, il ne fait pas froid aujourd'hui" etc., etc. Boys are made to describe the pictures hanging on the wall. Then from the charts, questions such as, the number of charts, the seasons, the days of the weeks, months, etc., etc. are asked and readily answered. The professor explains the reflexive verb with diagram-like drawing on the blackboard. The boys are made to repeat answers to the general questions altogether. Then questions on the text to bring out different constructions and sentences. Finally they sang 2 short songs most ably, the professor conducting them and joining with them in the bass. Director Walter's Untersecunda, in French. 15 boys, 16-18 yrs. old. It was their 8th year in French, and 4th in English. Textbook,—Hertel's Tartarin. He made 2 boys write parts of the story on the blackboard in French. He made a 3rd write the same in English. Several repeated the story in turn

from memory. He asked them synonyms, principal parts, etc. Then the text was rapidly translated into German by the class; then the attention was called to the work on the blackboard, boys were made to point out errors and to correct phrases involving grammatical principles were given by different boys, these were translated by others into English and French; a list of irregular verbs was put on the blackboard, and boys were made to repeat the different forms of these verbs. All so quickly done that it made one dizzy simply to watch the lesson. Prof. Dick's English in Untersecunda. 31 boys, 15 to 17 yrs. old. It was just one week since they had begun English. They were being drilled on the phonetic chart, and with simple questions like "What is that?" "Stand up and show the ceiling" (boy—I stand up and show the ceiling), etc., etc. Went to Marburg by 12.40 train to call on Prof. Viëtor, the authority on phonetics. I found him at home, and was very cordially received. I had about 4 hours' very delightful conversation. We talked on phonetics, its utility in the class-room. He claimed that phonetic script was superior to the ordinary method of indicating pronunciation as in Webster's Dictionary, because it was simpler, that no confusion was created in the mind of the pupil of the phonetic and ordinary spelling, that language teaching should begin with phonetics entirely. He showed me his artificial palate he had had a dentist make for him. This with olive oil and chalk was all that was needed. He showed me his Papier, vocal organs, his chart, Eng. Lauttafel, his Lesebuch, etc. Introduced me to his wife, and invited me to take dinner, but time forbade me to accept it. He gave me a letter of introduction to Prof. P. Passy of Paris, urged me to see Prof. Doerr. He kindly saw me off at the station and bought me a copy of "Die Welt." A more fruitful day in pedagogical way I have not had for a long time.

April 25. Called on Dr. Doerr at his Liebig Realschule, and found he had received a postal from Dr. Viëtor advising him of my visit. I attended his class in German with Sexta.

31 boys, 9-11 yrs. old. Dr. Doerr is 55 or 60 years old, very gentle and father-like with the boys but firm. He called the attention of the boys to their dirty hands and sent them out to wash, while he corrected their home exercises consisting of about 10 words in German script. Boys repeated pieces on the platform, some parts being repeated altogether by the class. Then they sang 2 little songs, while he kept time. He said, "Ich selbst singe gar nicht." Then the professor told them a story out of the text-book and they repeated it after him one by one. The idea of a father rather than of a teacher was prominent in my mind while I watched him. Left Frankfort at 3.18 and arrived in Mainz at 4. I hear there was an explosion at a chemical works in Frankfort to-day killing 69 persons.

April 26. Mainz has no electric tram but only horse-cars. Left M. at 10 and began to descend the Rhine as far as Bonn. The scenery along both banks, with their ancient castles built on rocky heights, vineyards covering the mountain sides almost up to their summits, Lorelei, the Mausethur, the Niederwald Denkmal was fully equal to my expectations. Landed at Bonn at 6 o'clock, took dinner and called on Dr. Rein. He received me most cordially, and took me out on a walk to show me the University, etc. It happened to be the 3rd day of the Kaiser's visit, and the city was gay with flags and banners. We then returned, and I was invited to take supper with them and spent a very pleasant hour with the family.

April 27. Koeln. Bought some eau-de-Cologne for cadeau and had it sent to London. Saw the Cathedral and something of the town; and leaving by 1.45 train arrived at Brussels at 6. Spent the evening at the Legation, met besides Minister Motono and his wife, Minister Mitsuhashi, Mrs. Hata and others.

April 28. Called on Murai at 11 o'clock and found him sitting on a sofa but looking very ill. This is the 9th week of his illness. He is weak and thin, speaks with very low

voice. Suppuration of the left lung is feared. Fever still comes on every afternoon. His appetite is pretty fair. But as he is said to be in the 2nd stage of consumption his recovery is out of the question. It was a very sad meeting for me, knowing all this. I remained with him half an hour. Spent the afternoon with the family Hisano. Took Japanese dinner at the Legation and spent the evening. There were the Minister and Mrs. Motono, Minister Mitsuhashi, Mizuno, Yamada, Hisano and Mrs. Hata.

April 29. Leaving Brussels at 8.30 this morning I reached Calais at 1.30 p.m. The steamer for Dover was waiting at the wharf and already a crowd of passengers on board. It was homelike to hear them all speaking English. There was a good bit of breeze, but not enough to kick up great waves, and so the passage across the Channel at this much-talked-of point proved to be almost as smooth as that across Lac Leman. As we came in sight of land on the English side the white chalk cliffs greeted my eyes. Arrived at Dover a crowd of porters in blue sweaters came on board saying "Porter wanted?" I liked their looks; they were so unlike and far superior to the shabby-looking "fachinos" of Italy or the "Dienstleute" of Germany. Three hours' ride over the roughest and worst road I have ever travelled landed me at Charing Cross. After dinner called at the Legation for letters, and found one from Yamaguchi.

April 30. Fine weather but not too warm for my thick overcoat. Called at the Yokohama Specie Bank on Kikuchi and lunched with him. Went to the Consulate and met Mr. Moroi. In the evening Kikuchi came again and we went out.

May 1st. Called at the Legation and found a photograph from Alice, a book from Babbott and Dr. Horn each, and the books I had ordered from A. Ascher, Berlin. Late in the afternoon Kikuchi telephoned that my room at Mrs. Towes' in Streatham was ready and he would take me there this evening. So after sending a 3 sheet letter to Alice I

packed up my things and waited for his coming. He came for me at 7.30 and we drove in a cab to Streatham. Mrs. Towes' house is delightfully situated in a quiet neighborhood with an abundance of trees all about, the most fitting place to rest myself after my long journey.

May 2. Stayed in Streatham the whole day. Bought 3/– worth of flower and vegetable seeds for Kaneki. Also a prepared cake for raising mushrooms, costing only 5d. a cake. In the evening 3 boxes from home, originally intended to reach me before Christmas, and which had been left with Kikuchi in London, came to me; I opened them in presence of Mrs. Talbutt, greatly to her delight. Everything came in perfect condition.

May 3. Went to the Legation and received 2 letters from home,—Mama's dated March 29 and Kaneki's 27 of the same month. Yasaka and Yuriko also wrote short letters. By this mail I learn that Mr. Ishii is dangerously ill with cancer in the liver, which is declared by Dr. Aoyama incurable. I fear I shall not find him on this side of the grave when I return. How curious that after sending off the seeds this morning, which by the way cost more to send (6d.) than the value of the package, Kaneki's letter which I got later at the Legation, asks me to send him seeds, bulbs etc.

May 4. My trunk which had been kept in the Specie Bank since the beginning of January and which had been sent on by Kikuchi came to hand to-day. Everything in it seems to be in good condition, although the lock had been broken open at the custom house.

May 5. Fine day. Most people went to church, but I stayed at home and wrote letters.

May 6. Went to the House of Lords at 4.30 p.m. just when the sitting was over. It sat for about 15 minutes. I bought a silk-hat at Bennet's for 25 shillings. Mori Saburo called on me this morning. He had arrived in England on the same day I did, the 29th ult.

May 7. Wrote a long letter home; also to Takashima and Ishii. Received Mama's letter dated 7th April, and Eishi's dated March 30, Takashima's dated March 30, etc. Glad to learn all our family are well. But Ishii's illness is serious and hopeless; I fear my return will be too late to see him.

May 8. Wet all day. Distant thunder and rain mixed with hail. They tell me this is very unusual for this time of the year. Moroi telegraphed from the city that a farewell dinner was to be given to Sawaki and that he would escort me there. The place was Café—and we had a very good dinner. Nakai and Aoki of the Specie Bank, Matsui and Matsukata of the Legation and several others were there.

May 9. Went to the House of Commons, and heard some good speeches. The Bill before the House was the Civil List of the King, and I was struck by the democratic tone of the speeches, especially by the Liberal members. I stayed there till about 9 o'clock, and saw how they went into division, how the members kept their hats on, how they showed their approval or disapproval during members' speeches by "Hear, hear" or interruptions or groans.

Went to the city with Moroi by 9.45 train, and when we went to the Specie Bank they were waiting for us, as we had made the appointment to go to the Bank of England. One of the men of the Specie Bank acted as our guide. One of the ushers of the Bank of England took us round. We were shown the director's room where the Chinese indemnity was paid, the printing office where the notes of the Bank of England and the rupee notes of the Government of India are printed; department where the notes paid into the Bank daily, about £1,000,000 on an average, are recorded and stored to be kept for 5 years and then burnt up; the treasury where gold coins, silver coins, and notes are kept, packed closely in safes arranged along the entire wall of the room. Here each of us was made to hold in his hand a bag containing £1000 gold and £1,000,000 paper notes. Next we were shown where coins are weighed by delicate machinery,

those weighing full falling to the right, those deficient to the left. Kikuchi and I lunched together, and we went to see Sawaki off.

May 11. Went to Mr. Nakai's in the afternoon, the occasion being the 100th day ceremony of Mr. Fukuzawa's death. When I arrived Kujii Sensei and another Buddhist in canonicals were saying prayers before Mr. Fukuzawa's posthumous name-tablet, behind which on the wall was hung his portrait. There were present Mr., or rather the future High Priest, Otani, Minister Hayashi, and others, numbering about 30 friends of the late Mr. Fukuzawa. I met Imamura Shigezo who had come up from Cambridge on purpose. After the service the simple repast was served in the garden. Afterwards Kikuchi, Moroi and I went to the Crystal Palace. It was an immense building, but the things exhibited were very commonplace, and the crowd was common.

May 12. A beautiful day. I accompanied the family to St. Peter's Church in the village. The colored windows, the crucifix, the boy choir, the curator all dressed, made me feel that the Church of England, especially the High Church, was only a step removed from the Church of Rome. Called on Aoki Tetsutaro who lives in the neighborhood. He and his wife have rented rooms in a family. Natsume and Ikeda called and lunched with us.

May 13. Another fine day. The apple and cherry blossoms are beautiful. The thrush sings most beautifully all day in the trees about the house. The robins are smaller and daintier than those of America. The blackbird is what we call the choma. I have a good mind to take stuffed specimens of these common objects home.

May 14. Went to the Legation to see if there were letters for me, but found none. Called on Mr. Sadler at the Educational Library, St. Stephen's House, Cannon Road, Whitehall, and found him out of town for a week; but met his colleague and had a long talk. While taking lunch I

met Ito, the statistics man, one of Jimpeisan's old friends; went with him to call on Utsunomiya, the military attaché; spent a very pleasant afternoon. He gave me some information about India where he had been several years ago. I walked through Hyde Park and saw hundreds of carriages and finely dressed people. I told the people on coming home that if I had money that I did not know what to do with I would not spend it in driving through dust in my best clothes to be looked at, but would spend it in buying a farm and improving it. This evening my suitcase and hat-box arrived at last. It had been off my hands (March 1) and the lock had been broken and the inside evidently meddled with.

May 15. After lunch Miura called, and we went to the city together. Miura accompanied me to the Underground. There we parted and I went to Matsuo's, where Utsunomiya, Ito and myself made up a party of 4 to enjoy the Japanese dinner "sukiyaki," "sashimi," (sole), and "fukujinzuke."

May 16. Went to Y.S.B. and drew out the balance of my letter of credit. Then went to the Consulate. Dined at Adelphi with Mr. Goto, and we three afterwards went to see Coriolanus in the Lyceum. Sir Henry Irving took the part of Coriolanus and Ellen Terry that of Volumnia his mother. I was interested in seeing the scenes in the streets of Rome, having been there so lately. The costumes of men and women were also good. I found a postal card from Fukuda.

May 17. Felt very stupid after having been out 2 nights in succession; the weather was also chilly.

May 18. Went in town this morning and began my sightseeing in Charing Cross. I saw the equestrian statue of Charles I. I went through Somerset House where government offices are located. Went to Exeter Hall, where great religious meetings are held; took lunch there; walked through Covent Garden where vegetable and flower market is open every day. Then I visited the 4 Inns of Court (Middle Temple, Inner Temple, Lincoln's Inn and Gray's

Inn). The Dining Hall of the Middle Temple and that of the Inner Temple were furnished with dark-colored, carved doors, tables, etc. The walls were covered with coats-of-arms of members who had dined there in the past. Behind the Round Church in the Inner Temple is the tomb of Oliver Goldsmith with inscription, "Here lies Oliver Goldsmith." Then on the other side of the Strand, behind the Law Courts the noble brick gateway of Lincoln's Inn is seen, the gateway where Ben Jonson is described as having been at work with his Horace with one hand and a trowel in the other. After seeing Soho Square I went to Hyde Park Gate where I called on Stanton Coit. He had not changed much, in fact he had grown much stouter. He is engaged in the work of the Ethical Society, a society which tries to promote moral life through teaching virtue without the aid of religion.

May 19. The weather was perfect for the picnic of the Nihonjin-kai to Box Hill. There were 72 persons including the Minister and his family and several ladies. After lunch we drove to a place near Dorking in 4 breaks each drawn by 4 horses. The fields were covered with buttercups, cowslips and bluebells. After the drive we had tea at Box Hill restaurant and returned home by 4.30 train.

May 20. Yesterday Takemura was in the party. I handed him a pound piece and asked him to send me a Hamburg 20 Mark piece.

May 21. Went into town for sight-seeing again. Lunched at Ye Old Cheshire Cheese where Johnson and Goldsmith used to frequent. In the North East corner of the room about 4 ken by 4, the floor of which is covered with saw-dust, is a bench, over which a brass plate is placed with the following words: "The favourite seat of Dr. Samuel Johnson, born 18 Sept. 1709, died 13 Dec. 1784. In him a noble understanding and a masterly intellect were united with grand independence of character and unfailing goodness of heart, which won the admiration of his own age and remain as recommendation to the reverence of posterity."

"No, Sir! there is nothing which has yet been contrived by man by which so much happiness has been produced as by a good tavern. Johnson." There were crowds of people constantly coming and going. Thence I went to St. Paul's and examined its wonderful architecture, its mosaic and fresco walls, massive Portland stone pillars, arches; saw in the crypt the tombs of Wellington, Nelson, Wren and others. Wellington's tomb was of Scotch marble or granite with a simple inscription "Arthur, Duke of Wellington, b. May 1st 1769—d. Sept. 14 1852." Nelson's tomb was of black marble bearing the simple inscription: "Horatio visc. Nelson." The sarcophagus is said to have been made for Henry VIII. Sir Christopher Wren's grave was marked by a simple slab with the following inscription: "Subtus conditor Hujus ecclesiae et rubis conditor Christophorus Wren, qui vixit annos ultra nonaginta, non sibi sed bono publico, Lector si Monumentum requiris, circumspicere. Obiit XXV. Feb. Anno MDCCXXIII. aet. XCI." I attended the choral service at 4 o'clock, singing by about 40 boys and as many men. Very fine singing. These boys are picked out for their fine voices and are given free education at St. Paul's Cathedral School. People kept coming and going out all the time.

May 22. Went to Westminster Abbey and realized more than on my first visit the greatness of the Abbey. Below the bust of Edmund Spenser: "Heare lyes (expecting the second cominge of our Saviour Christ Jesus) the body of Edmund Spenser, the prince of poets in his time, whose divine spirit needs noe other witnesses than the works which he left behinde him. He was borne in London in the yeare 1553 and died in the yeare 1598." Below the medallion of Gray: "No more the Graecian Muse unrival'd reigns; To Britain let the nations homage pay: She felt a Homer's fire in Milton's strains, A Pindar's rapture in the Lyre of Gray." On Tennyson's bust there were simply, "Alfred Tennyson 1857. Born 1809 Died 1872." Coleridge's bust had simply "S. T. Coleridge." On the scroll on the left hand of

Shakespeare: "The cloud capt Tours The gorgeous Palaces The solemn Temples The great globe itself, Yea all which it inherits, Shall dissolve. And like the baseless fabric of a vision Leave not a wreck behind." Above his head: "Gulielmo Shakespeare Anno post mortem CXXIV Amor publicus posuit." On Johnson's tomb: "Samuel Johnson, LLD. Obijt XIII die Decembrio Anno Domini MDCCLXXXIV Aetatis suae LXV." On the left of his tomb, that of Garrick with: "David Garrick. Born 20th February 1716. Died 20th January 1779." Below the medallion bust of Gay, "Life is a jest; and all things show it. I thought so once, but now I know it." Below Handel's statue on the wall: "George Frederick Handel Esqre. Born Feb. 23, 1684. Died Apr. 14, 1759." Below Grote's bust: "George Grote Historian of Greece. Born 17 Nov. 1794. Died 18 June 1871." On Macaulay's bust simply "Macaulay." On Dickens' tomb: "Charles Dickens. Born 7th February 1812. Died 9th June 1870." On Campbell's tomb: "Thomas Campbell. Born July 27, 1777. Died June 15, 1844." Over the medallion double busts of the Wesleys: "John Wesley, M.A. Born June 17, 1703. Died March 2, 1791. Charles Wesley, M.A. Born Dec. 18, 1708. Died March 29, 1788." Below a fine small sculpture representing the capture of Major André:

"Sacred to the memory of Major John André, who was raised by his merit at an early period of life to the rank of Adjutant General of British forces in America and employed in an important but hazardous enterprise and fell a sacrifice to his zeal for his king and country on the 2nd of October A.D. 1780, aged 29, universally beloved and esteemed by the Army in which he served and lamented even by his foes. His gracious sovereign King George the Third has caused this monument to be erected." Below this inscription it is stated: "The remains were on the 10th August 1821 removed from Tappan by James Buchanan Esq. His Majesty's Consul at New York under instructions from His Royal Highness the Duke of York, and with permission of the Dean and chapter finally deposited in a grave contiguous to this monument on the 28th Nov. 1821.

Below the magnificent statue of Pitt: "This monument is erected by Parliament To William Pitt, son of William, Earl of Chatham, in testimony of gratitude for the eminent public services, and of regret for the irreparable loss of that great and disinterested minister. He died on the 23 of January 1806, in the 47th year of his age." Below the beautiful monument of Newton: "Isaacus Newton eques auratus, qui, animi vi prope divina, Planatarum motus, figuras, Cometarum semitas, oceanique aestus, sua Mathesi facem proeferente, Primus demonstravit; Radiorum lucis dissimilitudines, Coloram que inde nascentium proprietatis, Quas nemo antea vel suspicatus erat, pervestigavit. Naturae antiquitatis, s. Scripturae, sedulus, sagax, fidus interpres Dei O.M. Magistatem Philosophia assernit, evangelii simplicitatem moribus expressit. Sibi gratulento mortales, Tale tantumque exstitisse. Humani Generis Decus. Natus 25 Dec. MDCXLII Obiit 20 Mar. MDCCXXVI."

May 23. Called on Mr. Sadler, director of Special Inquiries and Reports, at the Educational Library and had a very profitable talk. Comparing English schools with German he said that English secondary schools being under no system like that in Germany were more expensive, slow to adopt new ideas, offered no definite standard of scholarship common to all, possessed no body of trained teachers as there exists in Germany. On the other hand, the history and tradition belonging to English schools created such an esprit de corps that the development of character and manhood was in the highest degree helped; that the great attention given to out-door exercises tended to make a sturdy race; that personally he thought it was best to fight out the battle of life in the next hundred years on this line; that the system was better suited for the nation than the systematic education pursued in Germany. He gave me Vol. VI of Special Reports dealing with Preparatory Schools for boys. He gave me a letter of introduction to Canon Lyttleton, Haileybury College, Hertford. Another to A. A. Somerville Esq. the College, Eton, Windsor. He also gave me cards

to M. W. Keatings Esq., Fechheimer Fletcher Esq. and Fabian Ware Esq. He also kindly invited me to dine with him on Wednesday the 28th at his club. I went to Westminster Abbey again. Saw on the tomb of Macaulay: "Thomas A. Babbington, Lord Macaulay. Born at Rothby Temple, Leicestershire, October 25, 1800. Died at Holly Lodge, Campden Hill, December 28, 1859. His body is buried in peace, but his name lives forevermore." Visited Westminster School and saw in a big hall, where the school meets for worship and other public services, the coats-of-arms of illustrious men who have been educated there, of such men as Hastings Cowper, Ben Jonson and others. The class-rooms are small and old-fashioned. The chapels are very interesting. There are the tombs of Edward the Confessor, Queen Mary of Scots, Cromwell, Elizabeth, and many other Kings and Queens and noted personages, some of them very handsome and of marvellously fine workmanship. The vaulted ceilings of fine stone carving are very beautiful. The coronation chair with the stone brought from Scone is shown. On the statue of Disraeli I read these words: "Erected by Parliament to Benjamin Disraeli. Earl of Beaconsfield, K.G. Twice prime minister. Born 1808, Died 1881."

May 23. In the evening I was invited to dine at Mr. Arakawa's and met there Takebe and several others. We had "sarashina" for our treat. Mr. Arakawa pays £250 for rent per annum and lives in a handsome house in Notting-hill.

May 24. Visited the Zoological Gardens for the first time. Certainly this is the largest collection in the world; but I thought some of the cages not in as good condition as those in Antwerp or Hamburg. I called on Shimono, but learned he had left the place.

May 25. Left London for Brighton at 2 p.m. to spend the Whitsuntide holidays with Mr. Otani. We reached Brighton at 3.30 and found Mr. Fujii (Sensei) waiting at the station. We put up at 41 Marine Parade, Mr. Otani's

flat. In the course of the afternoon we drove along the beach. Mr. Negishi and his wife took meals with us and added greatly to the pleasure of the company.

May 26. In the morning we walked on the pier, and in the afternoon drove to Devil's Dyke. Very pleasant drive. Thousands of people, mostly of the lower middle class, came down to enjoy the holiday.

May 27. Went out in a boat on the beautiful waters of the channel, Mr. Hori and Mr. Watanabe, Mr. Otani's attendants rowing. In the afternoon we drove to Rottingdean, where we had a fine view of the chalk cliffs. In the evening took a walk and saw the crowds of common people, who had come down on cheap tickets to enjoy the so-called Bank-Holiday, the Monday after Whitsuntide.

May 29. Dined with Mr. Sadler at the Royal Society Club, St. James' Street. Mr. Sadler said it was rather difficult to see the inside work of English schools, because teaching was not a profession as it is in Germany, and teachers felt as shy about admitting visitors into their classrooms as they were to admit strangers into the family circle. In preparatory schools, which covered the first three years of eight years' course, it cost a pupil from £120 to £150 a year; in public schools, covering the next five years, £150, in Oxford and Cambridge, £250. Went to the National Gallery and saw some water colors by Turner. Reynolds, Gainsborough and Romley are better represented there than anywhere else.

May 30. Went by tram to London, fare 3½d. It took me about an hour. The streets all the way to London, i.e. Westminster, were paved with stone, with concrete sidewalks. Went to the British Museum and saw MSS and autographs of famous men and women, James I, Charles I and II, Elizabeth, Victoria when 4 years old, the First Editions of Paradise Lost (1667), Gulliver's Travels (1726), Walton's Compleat Angler (1653), Bunyan's Pilgrim's Progress (1678), Robinson Crusoe (1719), Spenser's Faerie

Queene (1590-96), Francis Bacon's Essays (1597). Saw the famous Codex Alexandrinus, written in 2 volumes. The facsimile of the Codex Vaticanus had 3 volumes; that of the Codex Sinaiticus 4. In the Ethnological Department I noticed among many ancient bricks and marbles from Egypt, Assyria, etc., a marble socket of door with an inscription of Entemena, King of Babylonia, B. C. 4500. There were glazed terra-cotta coffins from Warka. Parthian period, B.C. 200; wooden chairs with seats of plaited cords from Thebes, and an Egyptian wig, Thebes, B.C. 1500. Among the Greek Papyri I noticed the following: Loan of 35 artabas of wheat from Apollonia, wife of Druton to Apollonius and his wife Herois, to be repaid without interest after the new harvest. Written in a small, regular cursive hand, B.C. 132. The floor is immaculately clean, oiled to slipperiness.

May 31. Cloudy and windy. Stayed at home the whole day, only walking down town in the afternoon. Called on Mr. Fabian by appointment. He is leaving for South Africa next week to organize schools for Boer children. On the subject of modern language teaching he said that it is difficult to teach English boys with the "Anschauungsmethode," because English boys thought the work was childish and would not work. To make older persons become like children in order to learn a foreign language was easy, but it is impossible with boys. German boys have no trouble here. In England some experiments have shown that for the first two years they got along wonderfully well, but there they stopped, because they had no solid foundation to build upon. The new method is very wearing on the teachers, it requires splendid constitution like Hausknecht's and Walter's. He gave me several letters of introduction. Went to Hampstead Heath and visited the Catholic Convent with a card of introduction Padre Lepidi gave me at Rome. I was astonished at the ignorance of things Japanese displayed by the Rev. Father Prior of this church of St.

Dominico. He offered us beer and some crackers and asked if we had these things in Japan.

June 3. This was a bad day. I spent the whole of it at home accomplishing nothing. Some cucumbers I ate a day or two ago disagreed with me. I have made up my mind not to touch salad away from home, especially in summer. I have had gripping pain in the stomach every few minutes. A warm bath relieved it a little.

June 4. Weather being fine I went to Oxford. Called on Dr. Sweet and was very kindly received. I had letters of introduction from Pres. Wheeler and others. He invited me to attend his private class in phonetics on the 6th. During our conversation he said he believed the Neue Methode would prevail in the end; that I must find out wherein all the advocates agreed, for while the so-called reformers in Germany make so much of Anschauungsunterricht he did not think it was an indispensable part of the new method teaching. He would begin with the spoken language, using phonetics for a year. To my question how conversation could be taught without pictures he said conversation was not a necessary means of teaching. When I asked him if he had ever succeeded in producing satisfactory results with his teaching he said no, because his pupils had invariably come badly taught already. He would teach sounds first, then words, and finally meaning in one's own tongue. I called on Prof. Mandell, Max Mueller's successor. He showed me a Pali grammar in Japanese sent him by its author Prof. Takakusu.

June 5. Visited the Indian Institute under Prof. Mandell's superintendence. It is an institution having for its object the bringing together of England and India. Went to the Sheldonian Theatre and heard Prof. Bradley's inaugural lecture on "Poetry for Poetry's Sake," before an audience of grey-haired professors in gowns, ladies and students. Bodleian Library I visited next and saw among its autograph and MSS treasures the following in Emerson's handwriting—"So nigh is grandeur to our dust, So near is

God to man, When Duty whispers low, Thou must, The youth replies, I can. R. Waldo Emerson, Oxford, 2 May, 1873." Below this on the same page was written the name of President Elliot of Harvard University, who visited Oxford a few years later. I also saw copies of old Sanskrit MSS in Japan. I was impressed with the scholastic atmosphere of the Colleges. The grey walls of the quadrangles were covered with ivy and beautiful flowers before each window bespoke the culture and refinement of the inmates. In the arched gateway of the New College I saw the following notice: "Smoking. No persons are allowed to smoke in the courts, or in the gardens of the College." And I saw no one smoking, although at Worcester College, one day after dinner I asked the keeper if I might smoke and he replied. "Yes, the gentlemen (meaning students) did as they liked." The grey old buildings, dating back centuries, with their beautiful gardens and meadows,—such as the deer paddock of Magdalen and meadow of Christ Church with its horses and cattle, the placid lake of Worcester with its swans, the Addison walk along the narrow stream at Magdalen—there is nothing like it in the new America or the old Continent, where (in the latter) University buildings are often right in the midst of other houses.

June 6. I visited Merton College, the oldest in Oxford, and its ancient library. Attended Dr. Sweet's lesson in phonetics to his private class consisting of 2 ladies and 1 gentleman, from Bergen, Norway, and a lady from France. He was explaining by means of drawing on the blackboard certain sounds and drilling the class. Next he dictated, then wrote (phonetically) on the blackboard for the class to correct by; finally he made the class read from a phonetic reader. Was invited to tea at Mrs. Prof. Gerrard's, as having failed to find the Professor at home in the morning, she said I might find him in the afternoon. A small garden walled in by brick walls about seven feet high, covered with ivy and shaded by a huge horse-chestnut tree gave a very retired appearance to the garden. We had tea

under the tree. Mrs. G. said co-education worked very well. I called on Mr. Keatings with an introduction from Mr. Sadler; took dinner with him and went to his pedagogical seminary in the evening. He introduced me to Mr. Sells, secretary of the appointment committee, on whom I called the next day for the purpose of finding a teacher of English for the Higher Commercial School.

June 7. Met Dr. York Powell, Freeman's successor, through Dr. Sweet's introduction. He is a great admirer of everything Japanese, especially Japanese art. He invited me to stay and lunch with him and gave me several introductions. He lives in a suite of rooms in one of the buildings of Christ's College, has a man to bring his meals to his room. His room was filled with piles of books, pamphlets, etc. and the walls are covered with pictures, some of them "Ukiyoe" by Hiroshige, Hokusai and others.

June 8. Was invited to Coit's to spend the night as previously agreed. Went with the Coits to Mrs. Winkworth's garden party. Mr. Winkworth lives in Macaulay's old house. There was gathered an assembly which represented the culture and intellect of London, Frederick Harrison, Mrs. Fawcett, Mrs. Schwann, a noted liberal and a wife of an M.P. In the evening we went to the Royalty to see Mrs. Patrick Campbell act Mariana.

June 9. This morning Coit had to go out of town to lecture. Accompanied Mrs. Coit to the meeting of the Ethical Society and heard Dr. Muirhead's lecture on Stephenson's philosophy. Called on Mrs. Moscheles, and there were several people before me. We went into the garden and had tea. Mr. Moscheles gave me a copy of his story called "Japu" in the interest of Peace Movement. Called on Mrs. Schwann and met several people also; Left card at Mrs. Winkworth's. Dined with Iijima and Sakurai at Langham Hotel. Ikeda and Sugino were also there. Spent the night with them as it was too late to come home. They are travelling with many trunks each. I think they will regret bringing so much by and by.

June 10. Saw Iijima and Sakurai off at Euston Station this morning. Called on Dr. Furnivall, 3 St. George's Square, Primrose Hill. The old scholar, friend of Browning and Ruskin, now 75 years old, received me most cordially. Enquired about Sanjo who was in his house some 25 years ago. He pointed out the pictures on his walls and explained every one. He gave me several letters of introduction, also his photograph, .... and when I rose to take leave he walked with me in his slippers and bare-headed some little distance to show me the way.

June 11. Attended the 9th Annual Meeting of Women's National Liberal Association at Memorial Hall, Farrington Street; heard speeches by Mrs. Bridges Adams, M.L.S.B. Mrs. Tomkinson, Miss Fry, Ex-M.S.B., Darlington, and several other ladies; and in the afternoon Mr. H. C. Thomson on China, and Mrs. Vaughan Nash on India as the general subject of the session was England's relation to the native races. The morning session was presided over by Mrs. Bryce and the afternoon by Miss Monck. The audience was more demonstrative than a male audience would have been. They thumped parasol heads on the floor or clapped their hands; often "hear! hear!" was heard. There were about 500 ladies present, and half a dozen men. There was a Rev. Somebody, a negro preacher from South Africa, who spoke a few words. I also saw an Indian gentleman.

June 12. Went to the Memorial Hall again early this morning to hear the speeches of the 2nd day's proceedings of the Women's National Liberal Association. Heard the Right Hon. James Bryce, M.P. on the settlement in South Africa, Mr. Thomas Burt, M.P. on effects of recent foreign policy, and several ladies. In the afternoon went to the Royal Society of Literature and heard Mr. Collins' interesting lecture on Some Curiosities of Criticism. Went to Longmans, Green and Co. and the Macmillans on the subject of text-books.

June 13. Visited the College of Preceptors, the Teachers' Guild,where I met Mr. Garrod, the secretary. The

Teacher's Guild is an institution, the object of which is to further the cause of the teaching profession. Went to the University College, met Mr. Lipscomb, Hon. Sec. of the Modern Language Association, and Prof. Gregory Foster, secretary of the University; and attended a class in German consisting of 4 ladies. They were reading "Walter von der Vogelweide." When I asked why such old German was being taught the professor replied he believed in leading his students to study the development of the German language. Had an interviewer from the Daily Mail, who brought me a clipping about me that appeared in the Westminster Gazette to-day. Heard from Mr. Fechheimer Fletcher inviting me to come to Cambridge on Tuesday next as it is the grand day for conferring degrees.

June 14. Lunched with Kikuchi, and afterwards left him and went to Longmans, Green and Co. I made an arrangement to have some specimen copies of their publications sent me. Mr. J. D. Allen, the manager, kindly offered to write a letter of introduction to their agent in Bombay. Then I went to Sir Isaac Pitman's and bought a series of phonetic readers, and walking down the Strand I bought 24 views of London for 2/-, also pens for drawing lines for music, round rubbers for the children, etc.

June 15. Mr. H. called in the morning by appointment and stayed to lunch. He was a quiet, gentlemanlike young man. Mr. C. called also in the afternoon and had a long talk. He is married and has 2 children, and is more of a man of experience than Mr. H. He looked as if he might do very well, but I did not commit myself. Had a letter from a Mrs. B. offering herself for an English teacher in Japan, and I answered back saying that I was not at present commissioned to find a lady teacher, but that she might furnish me with testimonials, etc. Dr. Rhys Davids of the Royal Asiatic Society wrote to me he would be glad to meet me any day next week. Mr. L. wrote to say he had read in the Westminster Gazette I was anxious to learn the best method of teaching English in Japanese schools and that

he knew of a lady in Copenhagen who made English teaching her speciality, Miss Thaning. Another gentleman, Mr. H. wrote to suggest I should adopt the phonetic method. Mr. H. wrote offering himself as a candidate for the teacher's position. I wrote answers to all these people. The Longmans have sent me 3 books which they could not give as specimen copies together with the bill 11/11. Messrs. Elliott and Fry wrote as follows: "Sir, we are very anxious to include your portrait in our publishing series and should be very pleased if you would kindly grant us a sitting for the purpose at your convenience, especially as only a few minutes will be required. We shall be happy to take you any time that you may be able to appoint and we will, of course, send proofs for your inspection, before making use of them in any way, we are, Sir, yours faithfully, Elliott and Fry." Probably they read the article in the Westminster Gazette. I wrote back saying I would call on Monday on my way to Cambridge. It so happened that I had my portrait taken over again at Wayland's this morning, as the first proofs did not suit me. About this time I wired home, "zōchikushirobuji," in answer to Kaneki's letter containing the proposed plan.

June 16. Went on a picnic excursion of the Sunday Shakespeare Club at Richmond. The party with Dr. Furnivall at its head arrived from London at 11 and we walked to the river. The party consisting of 26 ladies and gentlemen rowed up the river for about 1½ hours. Landed on an island about the size of Ushigafuchi garden covered with huge willow trees. The river was alive with sculling boats, little sailing boats, steam-launches, canoes, etc. The island where we landed was the rendez-vous of all, and about 50 boats were moored along its low banks in the middle of the day. Soon the doctor was busy in overseeing and preparing the lunch for us. Two seats from the boat made the table, and folding seats and cushions from the boats served for chairs; and we had a most delightful lunch of cold lamb, bread and butter, radishes, beets,

cucumbers (which I did not eat), preserved cherries, custard, and ginger ale. Later we had tea, bread and butter and cake. Similar lunches were spread here and there, and the great number of ladies made the scene very gay. There was no drinking observable anywhere. At about 6.30 we sat down in a ring and one of the party read an essay on "Shakespeare's Young Men," while some people belonging to other parties stood around and listened to it too. The Dr. made some remarks at the end. .... Then we packed up our things and were rowed down by the strong young men to the place we started from. On our way to the station the Dr. pointed out to me the site of the former palace at the time of Queen Anne, the street where her maids of honor lived, now called Maids of Honour Street, the house where Queen Elizabeth died. I parted with the rest at the station and came home at 10.15. There is a hotel called the Star and Garter Hotel, where the famous incident occurred at the ball, which gave rise to this most important order of decoration. While we were on the island we heard a splash on the other side. A young lady had fallen into the river backwards; she was soon rescued, but she looked very pale as she sat in the boat drenched to the skin. There was only another young lady in the boat and she rowed away up the river very quickly. I hoped for the sake of her friend she did not have far to go. The river bank is lined with pretty villas, among which was one once occupied by Pope, now the property of Mr. Labouchere, M.P. We went through one lock on our way up and down. There were some swans on the water, with a signet, and the mother swan was very angry if an oar came near her young ones. There were also some friends of the rod; they were fishing for gudgeon, perch, etc. Altogether it was a delightful experience. Dr. Furnivall told me that in the last 20 years this passion for boating had sprung up. Before that the introduction of railways had entirely supplanted the river traffic which was once the great highway. The doctor is 76 years old, but he rowed all the time. It is surprising to see the strength of that grey-haired old man, so cheerful

and cordial to every one. His friends adore him. He has a fine boat of his own, presented to him.

June 17. Heard from Mr. Fechheimer Fletcher, to whom Mr. Sadler had given me a card of introduction, that I should come down to Cambridge immediately if I wanted to see something of the University life. I decided to go there to-day. Before starting I had a call from Mr. S. and his wife. I gave him my letter of introduction from Dr. Cady, which I failed to deliver to him last autumn. When I told him I wanted to find an English teacher for the H.C.S. he said he did not know anyone likely to go out at present but that he was open himself. Then he went on expounding his own system. He seemed to be a man of much energy and a born actor and teacher. He would not use phonetics. I felt a little suspicious of his scientific knowledge of the language. I went to Elliott and Fry's by appointment on my way to Euston. They said they had a collection of the photos of celebrities, and they had been asked by some of the newspapers for my photo. In the studio I was struck with the care with which the man studied the position of my head with reference to the lens. The proofs, 4 in number, would be ready in 10 days. I took the 5.35 train for Cambridge and arrived there at 8.38. The 2nd class ticket cost only 5/2. The fields separated by green hedges affording pasturage to hundreds of horses, sheep and cattle, were everywhere beautiful. Sometimes the whole field was one mass of pink flowers. Arrived at Cambridge I took a hansom and went to the University Arms Hotel, where they told me I could stay only one night, as all the rooms had been spoken for for the 2nd night. I expected everything could be arranged the next night, so I took a room for the night.

June 18. I took a hansom and went to Mr. Fletcher's. He received me kindly and went with me to the Senate where the ceremony of conferring the A.B. was going on. Fortunately I was able to see the ceremony. The Vice-Chancellor sat in an imposing chair on a somewhat raised platform and as each student, wearing now the ceremonial gown

with a white lining came up and knelt before him, he took his hands in his and said something. Then the young man rose and passed out at the side door. There was no parchment given, but the degree of A.B. was given by this simple ceremony. While this was going on the undergraduates who occupied the gallery, clapped or hooted or attempted to disturb the ceremony by blowing long horns. A large number of M. A.'s in their gowns with capes lined with white silk were present assisting the ceremony. The relatives of those taking their degrees were also present. Mr. Fletcher showed me round the Colleges. The King's College Chapel is really beautiful with its traceried stone arches in the ceiling. I saw in the Library of King's College Thorwaldsen's Byron, Newton's first telescope, Caxton's Historyes of Troye, 1471, printed in Holland, Dictes or Sayengis of the Philosophers, Shakespeare's Hamlet, 1608, Shakespeare's Lucrece, 1598, Oliver Cromwell's etc. Visited Newnham College and was shown about the buildings. There are different buildings with a dining room, library, etc. There was a small gymnasium for indoor exercises, but outdoor exercises are more encouraged. There were several tennis courts, a cricket field. A shed for bicycles was shown and I was told every student had a bicycle. I was pleased at the ample provision in grounds and buildings for educating comparatively few students. Dined with the fellows and students of King's College at 7.30. I sat next the sub-proctor and with the other officials of the College, on a platform a little elevated, while the students, about 50 in number, sat below. A Latin Grace was said by one of the undergraduates before we sat down. After dinner we were invited to the room of one of the undergraduates, and saw a gathering of about 20 friends, undergraduates, fellows, and others. The sub-proctor and chaplain of King's Chapel were there also. There was much smoking of pipes and drinking of coffee, but no other drinks. It was a very orderly gathering—a converzazione. The Chaplain, Mr. Swain, who also lives in the College, invited Mr. Fletcher and me to his rooms afterwards, so we went. We passed

through a dining-room into a sitting-room, comfortably furnished, with walls hung with pictures, plenty of books, a piano, etc.

June 19. Mr. Fletcher showed me one of his higher grade schools. He had pupil teachers training to become teachers of elementary schools, and also a university undergraduate training under him. I was invited to lunch with one of the undergraduates of King's, whose name was Meredith. There was a fellow of the College who lunched with us. We afterwards walked into the fellows' garden. I was struck with the cordiality and hospitality of these people whom I simply chanced to meet on this flying trip to Cambridge. I called on Dr. Breul, lecturer on Germanics, and was most kindly received; met his charming wife and a handsome boy of 13 who had just come in from his cricket. Mrs. Breul offered to introduce me to two remarkable ladies of Cambridge, Mrs. Lewis and Mrs. Gibson, who have made wonderful discoveries in the Convent of Mount Sinai, which they visited 4 times. They were twin sisters, to whom their father had left a fortune, and a will which stated that they should always live together. In course of time one of them married and the other sister lived with them. The married sister became a widow; then the other sister got married and the widow sister lived with her, and finally the 2nd one became a widow also; and now they live together carrying on their studies on the palimpsest photographs they have brought from Mount Sinai.

June 20. Hino, student in Leys School, called this morning. Imamura called to take me to the morning service of Leys School. Lunched with Imamura and Iwasaki, in Imamura's rooms at Trinity. Imamura lives very comfortably, if not luxuriously. At Leys School the expenses are £30 per term; £45 including other expenses. In the University the expenses are between £70-£100 per term; that is for 6 months. The salary of a University professor ranged from £500-£1500 per annum. Attended the Speech Day exercises at Leys School in the afternoon. Lord Wolseley presided to

give the prizes, shaking hands with each pupil as he came up. He made a good speech, urging the pupils to cultivate perseverance, ambition, self-confidence and discipline. At the beginning of the exercises the head prefect, Mr. Meller made a speech, which I liked because it was delivered without the slightest attempt at oratory. Later in the afternoon I met Dr. Breul at King's College, and walked with him to the house of Mrs. Lewis and Mrs. Gibson, where I met Mrs. Breul and a few other people. I was shown the photographs of the wonderful palimpsest, some original MSS, lantern-slides, etc. They, two sisters, about 50 years old, were of course enthusiastic, but they were free from pride either of learning or wealth. They were familiar with Greek, Arabic, Syriac and held Dr.'s degrees from several Colleges. They knew Dr. Bliss, late of the Palestine Exploration Fund, old Fred Bliss, '80 Amherst, who lived with us at Amherst for 4 years. The undergraduates of Cambridge look down on the lady pupils who are admitted to the same lecture-room as intruders; and when I asked the reason I was told "Because they looked so untidy."

June 21. Took a hansom and drove out about 2 miles to see Girton College. The students had all left, but the Head Principal very kindly showed me all over the buildings. The students' rooms consisted of a sitting-room and a bedroom. At Newnham the two were combined. There was a large swimming-bath of white brick, the depth ranging from 3½-10 feet. Most girls I understood came there knowing how to swim. The principal showed me among their collections remnants of Roman pottery, arms, ornaments, etc., found in the grounds of the College. Many buildings are going up; and while the College is self-supporting—and even pays the interest on the debts, it has just increased the debt of £40,000 to put up the new buildings. One day Mr. Fletcher took me to the Union Club, where he said I could go and read papers during my stay here. The debating hall is arranged somewhat after the style of the House of Commons, fitted up with fine leather-

bottom chairs. It was here that Gladstone, Balfour, and others trained themselves for future careers. Lunched with Iwasaki and left Cambridge in the same train with Imamura and a friend of his; and reached home in time for dinner.

June 22. Attended the Annual Gathering at Whiteland's College, Chelsea. At lunch I was told I must answer for the visitors, so I got up and made a little speech. The concert in the afternoon was very pleasant. I envied the excellent training they seemed to have in singing and music. In the evening all the relatives of the family here were invited to dinner to celebrate the birthday of Mrs. Towes.

June 23. I stayed home the whole day to write up my diary. On returning from Cambridge I found a letter from home, dated May 23, in which Mama wrote of the death of Ishii san, and said that the day of his death, 20th May, he had received my letter—or postal card—from Rome, which pleased him very much. I also had many other letters. Miss K. Thaning sent an answer from Copenhagen, telling me either to come at once or wait till the end of August. Lady V. W. wrote giving me some ideas. Mr. C. V. C. wrote applying for a tutorship in Japan and enclosing testimonials. Mr. A. wrote offering to go out to Japan if wanted. He has an "Institute" at Clifton, Bristol, where he teaches languages by the "dialectical process." Dr. Passy wrote from Paris offering me some ideas on the use of phonetics in teaching languages. Miss Nelly Dale of Wimbledon High School wrote answering questions. Walking down town after dinner I happened to stop to hear a man preaching at a street corner. I hadn't stood there 2 minutes before a man walked up and said, "How do you do? Do you remember me?" I recognized him instantly as a fellow passenger on the "Deutschland" last October. We both remarked the world was very small after all.

June 24. Stayed at home writing letters. It is usual to see cyclists, both male and female, out late at night, coming home after a long ride probably. Otherwise the

streets are deserted; the only sound is the whistle and roar of the trains.

June 25. Mr. C. V. F., Balliol College, Oxford, studying law in Middle Temple, came to see me about the teacher's post. Wrote many letters. Among them one to Dr. Paul Passy expressing my opinion why it would be difficult to introduce phonetics in teaching English in Japan, and asking for further suggestions.

June 25. Called on Nabeshima and his wife at Grosvenor Hotel. Mrs. N. was out. Mr. Mitsuhashi, Minister to Holland, Nabeshima and I called at the Legation and thence went with Matsukata to Carlton House Restaurant and lunched. Nabeshima and Iijima were going to Taplow to fish and invited me to join them. As I thought this was an experience and as it was a good opportunity to see the Upper Thames I decided to go. I came back once, put up my night gear, and took 9.30 train from Paddington; Reached Taplow at 10.30; then drove to Ray Mead Hotel and joined the party. Nabeshima had engaged a room for me.

June 27. I awoke at 2.33, and woke up the rest. We had cold breakfast. Our fisherman—Charlie—Nabeshima's old friend was ready, and we started at 3 o'clock. It was already light. A few minute's walk took us to where our punt was moored. We got in and Charlie poled us up stream. The scenery was charming. We saw the Clevedon Castle, a magnificent estate recently sold by the Duke of Westminster to Mr. Astor of New York. There were swans with signets, the property of the King, moorhens and their young, cuckoos and wood-pigeons, etc. Nabeshima fished with snails on the fly line and caught five fair-sized chubs. We tried once with dough and cheese with float-line, but caught nothing. About 8 o'clock steam yachts, punts and other pleasure-boats began to appear. The fishing was practically over, but we tried again after breakfasting once more, with no success. We left Ray Mead after lunch, and I reached home in time for dinner.

June 28. Yesterday evening I went to Sayer Street Board School to see Mr. S.'s class in French. There were about a dozen ladies and 4 men. Mr. S. taught in English. I thought he gave very little practice to his pupils. Was not very favorably impressed with his method or skill.... Went with Mr. Gorton to the meeting of a literary society held at the house of a gentleman in Brixton, and heard a lecture on Japanese art. There were specimens of Kōrin, Sesshū, Motonobu, Ōkyo, Mokuami, Hokusai, and others. I was requested to make some remarks, which I did, but felt ashamed of my own ignorance of Japanese art.

June 29. Mr. H. came from Chelsea as a candidate for the post in the H.C.S. He is 33 years old, without experience in teaching older boys. Iijima came this afternoon. Elliott and Fry have sent proofs of my photos. They are all too serious, but I marked one as the best and returned.

June 30. Kikuchi, Tajima, and Kishi came in the afternoon and stayed to dinner. Heavy rain this evening. The vegetation needed it very much after 3 months' drought. Wrote letters the whole day. I find my time all taken up with visiting schools, attending meetings, and dining out.

July 1. I dreamt last night that Yuriko had died from a sudden sickness like dyphtheria.

July 2. Rainy day. Wrote home. Called on Miss Hurlbutt, principal of Bedford College and was shown all over the building. About 200 students about 17 years old. 30 or 40 resident students. Gymnasium used in the winter season, while tennis and hockey occupy them during the warmer seasons. When a professor is wanted the fact is advertised and selection is made of the candidates. Nomially appointed anew every year. Influence is brought to bear upon the pupils so that they may be as tidy and refined in their college life as they would be in their parents' drawing-rooms.

July 3. Called on the Coits in the afternoon. Went to Baroness Hayashi's At Home at 10 P.M. and met Conder, Diosy, Dr. Divers, Miss Conder, Miss Brinkley, Mr. B. who wants to go out to Japan as professor in the H.C.S. Mrs. Bonner who was Miss Robinson, Mrs. Kirk's niece, and all the principal Japanese and their wives. There were about 150 guests. Kawakami's troupe gave a little entertainment, but it was so inferior from the Japanese point of view that I felt as if we had our crudeness exposed. I met Bishop McKim who promised to send me MacRae and Miss Parker's addresses. Conder expressed surprise at the Japan Society's giving a reception to Kawakami and Sada Yakko.

July 4. Miura and I went to Henley to see the famous regattas. We took the special train from Paddington and reached there in an hour. The river was literally white with boats containing ladies in white dresses. The banks thronged with spectators who turned out with luncheon baskets and made a regular picnic of it. We saw several races rowed, and were struck with the absence of demonstration save by clapping of hands. The crews rowed without any manifestation of nervous excitement and were admirable in their training and discipline.

July 5. Dined with the Coits this evening. There were Mr. Frederick Harrison, Dr. Felix Adler, Mr. and Mrs. van Glehn, whose sister was the wife of the late Bishop of London. There were in all about 12, representing the culture of London. The dinner was fine and the conversation was marked by the absence of any hobby-riding. Nearly all had travelled widely and read extensively.

July 6. Went to Greenwich with Mr. Mansford and his party. Took the penny boat from London Bridge to Greenwich; saw the museum containing models of ships, relics of Sir Franklin, etc. .... Went to Mr. Negishi's and had Japanese dinner; other guests being Messrs. Otani, Iijima, Fujii and Watanabe. It was quite a travelling from S.E. to N.W. across London.

July 7. Mr. W. Hardinge Smith invited me and Mr. Gorton to see his Japanese collection. We were shown his swords, Masamune, Osafune, etc. and his makiye, kōbako, inrō, etc., containing several specimens of Ritsuo, Kōrin, Shunshō, and others. He promised to show his pictures if I would appoint another day, as I had to leave at 8 o'clock. Heard this evening from Kaneki (dated June 1) by which I learned some particulars about the death of Mr. Ishii. Heard also from Yasaka and Dr. Spooner, who wants me to call on him in Benares, when I go to India.

July 8. Called on the Coits this afternoon and being invited by them to go to the theatre, stayed to dinner and afterwards we went to see Sarah Bernhard act "Phaedre" and Coquelin in "Pécieuses Ridicules." Sarah Bernhard looked 30 instead of over 60. Her movements were very graceful, but I thought, too studied. She went from the extreme of the sweet gentle way of speaking to outbursts of violent passion. She has a very young voice. We sat in the last seat of the stalls, under the balcony, but the seats (3) cost £3.6. Mrs. Coit was very tired and she left before the 2nd piece.

July 9. Went to Wimbledon to see Miss Nelly Dale's classes in the High School. She treated her children like a mother. Her method of not teaching the names of letters but their sounds, of using cardboard with letters instead of a printed chart, of making children draw before they know how to write, of using different colors for different kinds of sounds, all very original. Went to Hausknecht's lodgings, but found him out. Received from Lady Welbey several pamphlets, a letter from Miss Darton, a letter describing English schools.

July 10. Called on Hausknecht at the British Museum. Met Dr. Furnivall and he arranged to have me admitted to the Library. Went with Hausknecht to lunch and afterwards again to the Museum. We were all invited to an American's lodging to tea. He and his wife have been 22 years working on the genealogy of American families. Went to Verrey's

for Moroi's farewell dinner at 7.30 p.m. Baron Hayashi, Mr. Nakai and many others were there.

July 11. Went to Haileybury College, Hertford. Met Canon Lyttleton and Mrs. Lyttleton, who is Professor West's sister. The grounds of the institution cover 260 acres, and there are 500 boys. The cost of tuition and board is £105 per annum. Fine library, Chapel, dining-hall, etc. The institution is self-supporting, saving £2000 per annum for building, etc. The headmaster is chosen by the board of councillors. The boys of the top class help the authorities in controlling the boys. Smoking is prohibited. Boys offending against school discipline are punished with flogging. The sentiment of the school, and of the pupils is in favor of corporal punishment. Mr. Ash who showed me about the school has served the school for 35 years; quite like the German system. When a teacher is 65 years old he must be put on what corresponds to pension in Germany. Some professors have families and the ladies take interest in the care of boys. 30 or 40 boys live with each professor. Yesterday I bought 2 suits for my boys. Moroi invited a number of his friends to dinner to-night.

July 12. Went to Cable Street Board School with Mr. Wylie, Inspector, and saw his method of inspecting. The rooms were all well lighted, play or exercise ground asphalt-paved. The principal is very energetic, has 8000 lantern slides; gets a salary of £350 per annum. Co-education is tried here. Pupils are taken from the classes in lower board schools. Mostly poorly-clad and very dirty-looking, quite a contrast to the pupils in the German schools I had seen. I heard one teacher say "doon" for "done"; another said "come" for "came." Pupils muddled their words, spoke very low, except when called upon to answer together. Their work was fairly good. There were classes for cooking, laundry, and carpentering work. Pupils get douche bath once a week, when a woman is hired to wash them. Douche is preferable to plunge bath because there is less danger of infection, except from towels; and pupils are encouraged

to bring towels. Mr. Wylie said some of them were fearfully covered with vermin. I thought there was more room for hygienic work. Even the dormitories at Haileybury College were far from being in good order. Dined with Mr. Wylie and his family this evening.

July 13. To-day I was to go to see the Morality Place at Charterhouse through the kindness of Dr. Furnivall, but Coit sent me a telegram yesterday: "Can you come lunch 1.45 to-morrow friends drive us four-in-hand to club Coit." I thought this a splendid opportunity to see the people. So I went to the Coits at 1.45, and after lunch we drove to their friends' house, and thence we were driven on the top of a coach with four horses by the gentleman himself. The coach has 4 seats, accommodating 11 persons besides the one who drives. We were told that 3 of the 4 horses had been bred by the gentleman himself on his farm. On our way, the coachman on the back seat blew a long trumpet to warn people to get out of the way. Arrived at the Ranelagh Club we found thousands of finely dressed people watching either the polo on one side or the displays and competitions of the National Fire-Brigade Union on the other side of the field. The polo playing was a fine sight. One rider fell, lay on the ground a few minutes, but soon recovered enough to continue playing. One fire-man fell from the engine while going at great speed and was taken in by an ambulance. He was said to be not hurt. We watched from the top of the coach, for coaches alone are admitted into the middle of spectators. There were lots of rich people. One gentleman who had a beautiful coach was pointed out to me as Lord Somebody, whose father had left him £5,000,000. Another was Sir So-and-So driving a splendid four of thoroughbreds. The grown-up people seemed to be bent on enjoying themselves. In America children are made more of and in Japan they have the best time! These wealthy people, aristocratic and otherwise, seem to take immense delight in dressing and parading in Parks or sitting behind spirited pairs. Moroi left for Anvers

this evening at 8.40. A number of his friends saw him off at Liverpool Station. In answer to the application made to the British Museum for the use of the Reading-Room I received the following note. "British Museum, 11 July, 1901. The Director of the British Museum begs to inform Baron Kanda that a reading ticket will be delivered to him on presenting this note to the clerk in the Reading-Room, within 6 months from the above date. N.B. Persons under 21 years of age are not admissible." With the above came a copy of the rules for those using the Reading-Room.

July 14. Stayed at home and wrote letters. In the evening took a long walk to Brixton. There was a flower festival at the church this afternoon, to which flowers and fruits were taken by the children to be sent to the hospitals in the city.

July 15. Called on Mr. Hardinge Smith and saw his Kōrin, Sesshū, Masanobu, etc. He keeps some of his Kakemono in paste-board tubes of his own manufacture, and sandalwood shavings in his cases.

July 16. Fine day. Rather hot in the middle of the day, but cool evenings. The underground was delightfully cool yesterday. The line runs from Moorgate Street to Clapham Common, is 50 feet below surface at London Bridge and 120 feet at Clapham. Temperature is uniform summer and winter, being about 60°

July 18. This morning I drove out to Wixenford and visited Dr. Arnold's school. It is the best specimen of the schools of the kind. The school is situated on a property, 120 acres, belonging to a nobleman. There are 60 boys, who pay 160 guineas a year, exclusive of 16 weeks' holidays. It is an enormous establishment, employing 50 servants, and every arrangement is perfect. The boys' rooms are as fine as theirs would be at home, the swimming-bath of white brick is as fine as any I have so far seen, except the one belonging to Columbia College. There are 30 cows in pasture, 16 being kept to milk. The electric plant, fire-

engine and extinguishing apparatus, outdoor gymnastics arranged amongst trees, cricket-fields, five-courts, boys' flower-gardens, masters' green-houses, dairy, etc. were in perfection. There are 8 assistant masters and one French governess. The assistant masters get from £150-200 a year besides room and board. I was invited to take the lunch together with the school under the shadow of lime trees arching overhead. I left Wokingham this evening and went to Eton and Windsor.

July 19. I called on Mr. Somerville at 9.30 by appointment. He showed me about the College buildings. The class-rooms were, some of them, very old and not over-clean, the desks and pillars being cut up with initials. The boys' rooms in Mr. Somerville's house (each master has about 30 boys in his house) were very small and did not bear comparison with those in Mr. Arnold's house. The boys all wore tophats, and larger ones wore morning, and the smaller, short jackets. 70 of the best scholars wore gowns; the masters all wore gowns of their respective Universities. There are about 1000 boys, but they are very orderly. Visited Windsor Castle, but owing to repairs going on I could not get inside the buildings. The view from the terrace was magnificent. The Castle is built of grey sand-stone, and is quite imposing, standing on an eminence above the town. Called on Mr. Nesfield at his residence and was invited to stay to lunch. He said he had been home from India for 7 years and was not quite in touch with the things out there. He gave me a letter to Mr. Martin, just back from India, and who has been director of public instruction there. Returned to Streatham at 5.30 and found letters from home, which mentioned the receipt of my telegram on June 16th sent on the 15th; Eishi's letter contained a sketch of the new kind of tsutsusode worn by school-girls; Mama's referred to the house of Viscount Miyoshi offered for sale. All are well with the exception of the two last boys who had some slight trouble with their mouths.

July 20. Fukuda came and stayed to lunch and dinner.

July 21. Met Fukuda by appointment at Battersea Park, walked through the Park and took the steamer to Kew Gardens. Lunched at one of the private houses offering meals. The Gardens were filled with people, the green-houses were too hot (95°), but very interesting. The palm house is a grand glass building. We took a bus and paying 6d. each, reached Hampton Court in about 45 minutes. It was about half-an-hour before the closing of the Palace. Here we found again crowds of people. The river was alive with parties in pretty boats. It is wonderful how these English men and women contrive to amuse themselves. We dined on the verandah of a hotel on the river and returned in the cool of the evening.

July 23. Stayed home the whole day and put my books, letters, etc., in order. Kikuchi came in the evening and consulted me about a business matter relating to Murai, who has remitted a considerable sum of money.

July 24. Went to the Army and Navy Stores. Found Mr. and Mrs. S. waiting for me. Mr. S. accepted the offer, and will go out to Japan as near the beginning of the new term as possible. It is a great, daring move on my part to get him for our school instead of a university man.

July 25. First thunder-storm in England, not so severe as we have it in Japan. Murakami came drenched by the rain, stayed to lunch and dinner.

July 27. By appointment with Murakami I went to the British Museum at about 4. I was late on account of Fukuda and Takahashi dropping in just as I was about to start, so I failed to meet Murakami. Fukuda and I dined together. Did some shopping and I returned about 10.30.

July 29. Packed all day to-day, and found it impossible to put all my books in the 2 trunks.

July 30. Went to the Y.S.B. and got them to advance £100 for Mr. S.'s passage money. Lunched with Kikuchi. Bought an umbrella for 18/6, jumped into a cab and went to call on the Coits. Received home letters yesterday, date

June 24, which informs me of Totsuka's illness for about 10 days at the beginning of the month, and of the probable purchase of Viscount Miyoshi's house.

July 31. My 2 trunks and hat box were taken away to-day. I went to Benson's and bought 3 silver watches for the boys, and saw rings and gold watches. Went to the Empire Theatre to-night and saw a very good entertainment for 1/- (pit).

August 1. Went to Fukuda's lodging to arrange about luggage. Bought a watch for Eishi at Benson's for £5. Bought suits for the little boys, also caps and a spade and a pair of shears, etc. all of which I have sent to Fukuda for him to take with him. Lunched and dined with F.

Aug. 2. Bought a diamond ring, some rings and a chain. Bought a seal at Benson's for £3.1.9, and left an order to have "K&A" in cypher letters. My object in not having my initials is that Kaneki may be able to use it as his seal after me. My flannel suit came to-night; this will serve me well in India.

August 3. Went with Kikuchi to Dulwich to the Tennis Club. Mr. and Mrs. Aoki called this evening. My jewel purchases have arrived.

Aug. 4. Kikuchi called soon after breakfast to say good-bye as he was going off for a day or two. He helped me to take my books to Fukuda's. We found him absent, so we went off to lunch; after lunch Kikuchi and I parted, he going to Paddington and I to Fukuda's.

Aug. 5. We walked to Dulwich, visited the Picture Gallery, the Park, etc., went to Brockwell Park and returned, together about 5 miles' walk. This being the so-called Bank Holiday, the streets were very lively with breaks and coaches.

August 6. After lunch went to Fukuda's lodging and finding him out waited till he came home; and went to dine together at Loewenbrau. Bought a cuckoo clock. Fukuda

left to-night at 12 for Liverpool. If a carrier is wanted here we have simply to stick out a C.P. card (Carter Patterson) in one of the windows upstairs, and the cart, which passes by every morning, will call for any luggage.

Aug. 7. I did not like at all the monogram on the seal I bought at Benson's, so I took it back this morning. Went to Kuss and Co. and saw the cuckoo clock, and ordered them to pack it up secure for transportation to Japan. Met Murakami at the British Museum and had a cup of tea with him. Called at the Modern Language Press and saw or rather heard French and English conversation lessons through the so-called linguaphone, thought the metallic sound objectionable for the purpose of teaching foreign languages.

Aug. 9. Went to Cook's and bought tickets for the Northern tour as far as Newcastle. The whole trip covers 1062 miles. Met Mr. Brawnell at the British Museum, and went with him and Prof. Scott of Ann Arbor to have tea and chatted for over an hour.

Aug. 10. Called on Mr. Mansford and went with him to Epping Forest. It is one of the great recreation grounds in the vicinity of London; it is hundreds of acres in extent, covered with huge oaks, pines, etc. The forest is kept in fine condition by keepers living in cottages in the forest, superintended by a board of verderers, generally gentlemen of position who are honorary members. Dined with Mr. and Mrs. Seyler.

Aug. 11. This is the anniversary of my departure from home a year ago. I wanted to leave London to-day, but I must decide about rings; my girls' dresses are not yet ready, and must be sent on, if possible, before I leave.

Aug. 13. Went to the Legation and met Asaina, Akitsuki, Suzuki, Matsui and Funakoshi.

Aug. 14. Wrote home. Wrote about a dozen letters and P.P.C. cards, and left Streatham by 4.27 train, and taking the 6.50 train reached Warwick at 9.45.

Aug. 15. Visited Warwick Castle and was charmed by its picturesque drive and magnificent gardens. I was struck with the similarity between the landscape gardening of the connoiseurs in Japan and that of these great estates. In the former attempt to imitate Nature, in the latter Nature beautified by art. In the castle itself there were some fine paintings, such as Ignatius Loyola by Rubens, Mrs. Siddons by Sir Joshua Reynolds, etc., etc. But the fact that a pair of gilded artificial lotus vases formed part of the ornaments shows the crudeness of the taste of the collector. There were some beautiful peacocks in the grounds. Took an afternoon train to Kennilworth and saw the beautiful ruins of a once magnificent castle. Went to Stratford-on-Avon at about 6 p.m. Went to Ann Hathaway's cottage in the evening, could not see the interior, too late, but saw the picturesque thatched roof outside. On the way home a poor workman living near Anne Hathaway's cottage, and who had shown me the house, was still on the road holding a child (2 years old) in his arms. The child ran to his mother who happened to be walking on the road also. The man walked with me through the field and told me the story of his hard lot. He earned 14/ a week sweeping manure in the streets. He paid 2/6 a week for his cottage. His wife has fits very often. He and his family had a little bacon and potatoes last Sunday, (it was Thursday) but since then only a little bread and lard.

Aug. 16. Visited the Shakespeare House, saw the names of W. Scott and Carlyle scratched on the window-pane, also Isaac Walton's, of Thackery on the ceiling, of "R. Browning 1837" on the beam overhead—all in the birth room. Thos. Court had a butcher's shop here from 1806-1846 and the sign-board of that time is still preserved, bearing the words: "The immortal Shakespeare was born in this house." In the museum there are many interesting relics, among them a much cut-up rough wooden desk, with the label "an ancient desk generally known as Shakespeare's Desk, removed from the Grammar School." A copy of the first folio edition of

Shakespeare's plays is shown, purchased on May 11, 1898 for £585. Washington Irving's autograph poem written extempore is framed and hung up: "Of mighty Shakespeare's birth the room we see. That where he died in vain to find we try, Useless the search:—for all Immortal He And those who are Immortal never die. W.I. second visit October, 1821." Saw the Grammar School, the New Place, the Harvard family house, the Memorial Theatre and the Church of Holy Trinity, where he and his wife are buried. The Library in the Memorial Building is very large and contains paintings representing various scenes in Shakespeare's plays. In the Church the register is shown of his baptism 1564 April 26 and of his death 1616 April 25. Bought a few souvenirs mostly photos and sent them home directly. Went to Birmingham by an afternoon train. Took 7.30 train for Manchester, but got into a wrong company's line and had to pay 7/11 extra. Arrived at Manchester at 11.30.

Aug. 17. Visited Owen's College, left a card for Prof. Hoyle. Sent on my suit-case and hold-all to Edinburgh. Went on to Liverpool, hunted up the late Mr. Bowe's house, but learned to my disappointment that the famous collection of Japanese art objects had been sold off last May. So it is everywhere. A man dies and his house and whatever of worth he had is sold off at auction. Conversation at the Station: Husband (a decently-dressed workingman) just entering the carriage: "I haven't got a penny in my pocket, not even a farthing." Wife: "Now, Johnny, remember you've got a son. You've got to send me some money as soon as ever you can, because I'm not giving you your own money, but other people's money." The train begins to move. Arrived at Lake Side (Windermere) and put up for the night at Hotel Lake Side.

Aug. 18. Beautiful day. After the rain. A delightful trip on a steamer from Lake Side Ambleside. A number of pleasant parties on board. A young couple on the seat behind me on deck. Husband: "Now, don't you think this was a briliant idea of mine?" Wife: "Yes, most beautiful."

An hour's sail and we are at Ambleside. 6d. ride in a coach to Queen's Hotel, where I put up for the night, no coach running to Keswick on Sundays. A peaceful, restful day. Sat for more than an hour by the lake and watched party after party going off in boats. Took a delightful walk after dinner with a gentleman who knew Trevithick and who has travelled much. We passed a part which has been held by a family of Fleming ever since the Norman Conquest, and saw the Rydal Chapel associated with Wordsworth. This is the country which inspired the poet to write many of his poems.

Aug. 19. Beautiful day. A most charming ride on top of a coach four-in-hand from Ambleside to Keswick, 15 miles in 6 hours. We passed Grasmere and Thirlmere. On the shore of the latter was a castle-like (small) edifice constituting the head-waters of the Manchester Water Works, 95 miles from the city! From Keswick about 40 m. by train to Penrith; from Penrith to Glasgow a little over 100 miles in 3 hours.

Aug. 20. Went with Mori to the Exposition and got a fair idea of it in the morning, lunched in the grounds, and visited in the afternoon Cathedral and the Park. Bought some souvenirs. Glasgow is the 2nd city in Great Britain. The streets are filled with very common-looking people. The air is full of smoke.

Aug. 21. Started from Glasgow at 7 A.M. on the steamer Columba down the Clyde. The fog delayed us one hour, but towards noon the red sun shone bright and warm, and we had a delightful sail via Crinan Canal to Oban where we reached at 6 p.m. I took the 7 o'clock train to Chrianlarich, a little village 12 m. north of Ardlui. Arrived at the simple village hotel, I was told there was no room, but that I could have a bed in the smoking-room, which I was glad to take. The views from the steamer and from the train were charming, especially that of Loch Awe, with its ruined castle, the moon shining over the calm waters of the lake. The battlefield of Bannockburn lay near the railway.

I saw the Highland soldiers in their picturesque uniform and heard them play the bag-pipe in the train.

Aug. 22. After a restful night in the cot-bed, I got up at 8, had a good breakfast of fresh herring, with which the waters around Oban abound, and left for Tarbet on Loch Lomond. From Tarbet sailed north to Inversnaid, lunched at the hotel, and rode in a stage coach to Stronachlacha through a mountainous region. Thence a steamer ride over Loch Katrine to the Trossachs, a charming ride, passing by Ellen's Isle, with Ben Venue looming beyond. The steamers were crowded in both the lochs; the weather was perfect, although the old manager of Crianlarich Hotel told me they had had frost for a few days past. The rocky mountain-sides and the undulating country are covered with heather in full blossom, giving the country a dark brownish-pink color. The children, bare-footed, bring bunches of this plant of Scotland and walk alongside your coach for you to drop a penny and take a bunch. The charges in hotels are fully as high as those in city hotels. I am told that Americans who yearly come in increasing numbers have spoilt the people; and a glance at the visitors' book in hotels shows that Americans form a large percentage. I had the company of Mr. Booth who is soon going out to Japan. Reached Edinburgh at 10.11 p.m.

Aug. 23. Visited the Castle, which is in some parts occupied by the Highland soldiers. The rooms of Queen Mary and Lord Darnley are shown, but the tapestries of the walls are badly injured; the beds of Chas. I and Queen Mary are in bad state, although in their days they must have been handsome. The room in which Mary gave birth to James I is very small, being irregular in shape, about 7 feet by 10. The floors are of grained wood unpolished. There is a private stairway leading from the apartment of Mary down to that of Lord Darnley. An interesting sight in the castle was the "Cemetery for Soldiers' Dogs." Among a score of little tomb-stones I read the inscription on one as follows: "In memory of Pat, who followed the 72nd High-

landers in peace and war for 10 years. Died 2 March 1899." I walked 1¼ to Hollyrood Castle and saw other relics of Queen Mary. The old ruin of the chapel was picturesque. The hill to the south of the castle is very peculiar in its geologic aspect. Thence I walked back to the Museum and the University. The Museum contains largely plaster casts; the University forms a huge quadrangle of grey sandstone. Scott's monument is a fine structure. The Park below is spoilt by the railways that run through it. I bought a rug, a cap, and some souvenirs.

Aug. 24. Left Edinburgh at 10 and reached Newcastle in about 4 hours. Left Newcastle at 6.45; felt a little sea-sick. Took a dose of whisky and turned in at 9.30; slept fairly well.

Aug. 25. Beautiful weather. No more sea-sickness. Got acquainted with several passengers. Good appetite. Arrived at Stavanger at 12.30 at night. Several of the passengers left us. Studied out the trip through Norway.

Aug. 26. This morning at 12.30 we reached Stavanger. About 2 hours before arrival the pilot boat came alongside. and henceforward we felt we were in safe hands, although the sea was anything but rough. In about 2 hours she left S. while we were asleep and at about 6 the noise awoke me as the ship stopped at Haugesund. Here she left a few passengers as she had done at S. and continued her course among innumerable islands. The rocky precipices on both sides were sometimes so near that a stone could be thrown on land. Heather was conspicuous among other low vegetation. At 12.30 p.m. we entered the harbor of Bergen. The usual customs officers' examination over we landed. After supper we took the electric car to Bellevue, enjoyed the beautiful view of the lighted harbor and town, and after a glass of ol (beer) we walked back.

Aug. 27. Left Bergen in fine rain by 7.5 train. Met a Norwegian couple going off on a holiday to Vossevangen. Temperature 90° C. Passed through 52 tunnels on the way to

Voss; the scenery in many places most charming, with the rugged mountain-sides perpendicular to the water's edge. Visited a museum called Finneloftat in Voss. containing relics of Norwegian antiquity. The building is 800 years old. Took a carriole and driver and drove to Ulrik, arriving at 9 p.m. The carriole is like a dog-cart; and although the roads are excellent being from 10 to 15 feet wide, the constant jolting motion of the vehicle was rather tiring.

Aug. 28. Beautiful day. Left Ulrik by steamer at 7 a.m. and descending the Fiord through a fine mountain scenery reached Odde at 12.45. After dining I drove in a carriole again through wild and sublime scenery to Breifond, where I arrived at 8.30. Rain in this high altitude made me very cold. I was glad I had bought a rug. The vehicle was poor and the driver was a mere lad, who understood no English. Put up at Breifond Hotel. A very pleasant landlady.

Aug. 29. Left Breifond at 9.30 in a carriole; the driver, Peter Royde, an old man of 65 years whose knowledge of English was confined to "gu horse." It was indeed a good horse, and the vehicle easier to ride in. Rained most of the way, and rather cold; the road lying over 1000 meters above sea-level. Put up at Vaagslid Hotel, Japanese lacquer trays seen everywhere, even in the most out-of-the-way stopping places. Beer (ol) and cigars are cheap. I had fine trout for dinner and breakfast. The trout (flesh) is pinkish in color, and harder than our trout. Lakes and streams are plentiful abounding in trout.

Aug. 30. Beautiful day. Another day with Peter Royd and his "gu horse." Starting at 8 we made 74 kilometres in 12½ hours, arriving at Dalen at 8.30 p.m. The country is more open, mountains less rugged, and more covered with thin layer of earth. Norway spruce is very abundant, and the scenery of magnificent forests, waterfalls, etc., most charming. The red waist and ornamented breast piece of women in the Hardanger and Telemark districts are very picturesque. Put up at Hotel Dalen, where the proprietor

was a German, who came up from Christiania for 3 months, June, July and August. I bought a silver ring for Kr. 1.30. Paid Peter Royde 3 Kr. for Trinkgeld, the usual tip being Kr. 1.50 per day.

Aug. 31. Left Dalen at 6.30 by steamer for Skien. Cloudy but hardly any rain. Passed through 6 locks, descending a distance of 70 meters. The locks are a triumph of engineering. It seems to be a pity that the Government of Norway should expend such millions in improving the means of communication, while the whole country, Norway and Sweden combined, contains less population than the city of London. Very few farm houses, cattle and goats. Arrived at Skien at 2.20 and left for Christiania at 3.25. Passed through comparatively well-cultivated country, stacks of corn visible here and there. Travelled along the western coast of Christiania Fiord and arrived at the capital at 10.12. The farm-houses along the road are painted red, white and yellow, the barns being all red. Norwegians are very talkative and noisy at the railway stations. This trip from Bergen to Christiania, extending over 5 days, covers a distance of about 400 miles by land and water, and lies through one of the most picturesque and grand sceneries of Norway.

Sept. I. Sunday. Shops closed, except a few, such as for tobacco, cafés, etc. Cloudy and occasional rain. Visited the University and its collections, the Palace and its grounds. Some of the streets are rather fine, but the people look somewhat countryfied. Visited Holnerkollen in the late afternoon. About 20 minutes' ride in electric tram up a hill 5 miles away. Fine view of the city. Went to Tivoli in the evening.

Sept. 2. Left Christiania for Copenhagen at 7.10 a.m. and arrived at the latter place at 11.30. At Ino, the first Swedish station there was the customs' examination, but very nominal. At a station restaurant in Seveda we were allowed to eat as much and whatever we liked of the viands in the central table. I helped myself to veal, chicken and

ham; this together with a half bottle of beer and coffee, all for 2 Krones! At Helsingborg we left the train and got onto a ferry steamer, which took us to the Danish side in 20 minutes.

Sept. 3. Fine weather. Visited Thorwaldsens Museum and Ethnological Museum, in which latter place I saw the fullest collection of stone and bronze implements. Visitors are mostly country people who talk loudly with one another. Visited the University. The Parks and some of the streets are fine, but mostly the streets are dirty and the people countryfied.

Sept. 4. Called on Miss Thaning at 16 Rosenvaengets Alle. I heard two classes in English taught by Miss T. and one in German taught by another lady. Left Copenhagen at 7.45 from Malmo to Stockholm; carriage very comfortable and clean, and the railway very smooth. Had a pleasant companion in Mr. Wijkstrom, who gave me 2 cards of introduction. Miss Jespersen has 35 teachers, who are paid from 800-1000 Krones per annum. Pupils are never more than 20 in a class. 300 pupils in the school. It is curious to see the difference in the customs and fashions of different countries. In England it is the fashion now to let children go about in sandals bare-legged; in Denmark they go bare-armed. In Miss J.'s school I noticed 9 girls, of about 11 years old, out of 18 all bare-armed. I slept rather comfortably in the train wrapped up in my rug. Arriving at Stockholm at 9.30 a.m. on

Sept. 5. I went to Hotel Continental; sent off a bundle of sorts of things by Postpacket.

Sept. 6. Beautiful day. The sea as smooth as glass. Got up at 7, had coffee. We stopped at Hongo at 12 for about 15 minutes, and at Helsingfors 7.30 o'clock for 2 hours. I walked about the fine city with Mr. Weiss and Prince Chelvachidze, whose acquaintance I had made on board. I was astonished at the fine stone buildings and wide streets they have there.

Sept. 7. Overcast, but warm and no rain. Passed Kronstadt about 1.30 p.m. Magnificently situated and full of fortresses. Later on we saw Russian men-of-war here and there and as we approached nearer St. Petersburg we saw more. Arrived at St. P. 3 p.m. I put up at Hotel Angleterre. Called immediately at the Legation, and found letters from Mama, and Kikuchi and Mori, etc. Dined at the Legation and passed a very pleasant evening with the whole staff.

Sept. 8. Cloudy but warm. .... Visited St. Isaac's Church and saw the service. Crowds of ignorant people crossing themselves and kissing the pictures of Christ, some kneeling and bowing their heads to the marble pavement. The interior quite imposing, with some fine bronze doors. I also went to the Kazan Church. Many nuns and beggars hang about the door. Wrote a letter home at the Legation. Dined at the Legation *à la japonaise,* with the Minister, Mr. Chinda, his wife and other members of the Legation and stayed till 12 o'clock. Pres. McKinley's assassination was known here yesterday on the day it occurred. I saw the Palaces of Duke Serge and the Empress Dowager, the Imperial Library, the Town Hall, the Bazaar, etc.

Sept. 9. Went to Crédit Lyonnais and exchanged £10 for R 94.40 and bought a set of Russian currency. Visited the Hermitage, the Winter Palace, the Zoological Gardens, the People's Palace, Peter the Great's Hut, and the Fortress Church, where all the Emperors, Empresses, beginning with Peter the Great are buried. There are no images, but all the graves are marked by square white marble sarcophagi. In the Winter Palace the guide pointed out the rooms where Felix Faure, the Pasha of Persia, the Emperor of Austria and Prince Arisugawa (?) stayed during their visits. The zoo is very inferior, but the variety entertainment draws a crowd. The People's Palace is the best of the kind. The entrance fee is only 10 kop. and there are the theatre, variety entertainment, shows, music, and everything all free. It

is a great boon to the common people. Neither beer nor any other intoxicating drink is allowed to be sold; and yet on Sundays there are as many as 18000 persons. Even to-night there were 3 or 4 thousand.

Sept. 10. Fine day. After breakfast did a little shopping. In the afternoon Mr. Chinda took me in the carriage to what is called the P. a beautiful quarter dotted with villas. At 8 p.m. left for Moscow. Two Russian gentlemen at the station helped me about sending one bag I had to Sebastopol. Three others occupied the same compartment, a Cossak officer and two other Russians. 2nd class in the Russian trains is very comfortable. (I am attempting to write this up on board S.S. Vesta en route for Constantinople. The ship rolls so much that it is difficult to write.)

Sept. 11. Arrived in Moscow in rain at 9.30 a.m. I intimated to the porter I wanted to see the Nachalnikstanci, whereupon he took me to the station-master's room. A fine-looking man of giant stature came and spoke French. I asked him to send my luggage to the station for Sebastopol. He also ordered a guide for me, to whom together with 3 hours' drive I paid 5.65 roubles. I visited the Tretiakoff Gallery (.20) where I saw some beautiful paintings; the Kremlin, the huge bell, the Memorial Church (of Napoleon's evacuation) and the 2 other churches adjacent to the Palace. The churches were crowded with common people saying their prayers. The Kremlin is situated on the top of an elevation. It is quite Oriental in structure, its cupolas being gilded and the pillar-like structures painted alternately in blue and white. Russia is a great country for boots and rubber shoes, which does not speak well for the condition of the roads. The railway officials all wear boots, and the guard carries 2 clubs hanging by his side. The streets are paved with big round stones, over which the droshke wheels at a break-neck speed.

Sept. 12. Cloudy, but no rain. Had a Russian gentleman of the Palace of the Empress Dowager as fellow passenger. He spoke German and was very kind and pleas-

ant. We travelled through undulating country, here and there well cultivated. Plenty of cattle, horses and sheep were also visible. An Italian gentleman with whom I had travelled from Stockholm to St. P. was also on the train. Se had a bag stolen in the station at Moscow. Fortunately for him it did not contain anything of much value. I thanked Providence that I had met with no such misfortune. The Russian gentleman helped me at Charkoff to get a supper.

Sept. 13. Beautiful day. We passed by large salt beds in the plain connecting Crimea with the mainland. In Crimea the plain gave place to extensive sand-hills. Here and there in valleys sheltered from the cold north winds fine apple orchards were visible. My fellow passenger spoke German, one of my neighbors spoke little English and his fellow passenger, a Russian officer, who drank much cognac, spoke French. We arrived at Sebastopol at 11; I put up at Hotel Kist, the best hotel there. Sebastopol is situated in a fine bay formed of chalk hills; the reflection of the bright sunlight on the ground is rather trying. The place is full of navy officers. One meets with more dark-haired women in European dresses. I visited the Museum containing the relics of the Crimean War, 1854-5; and in the evening, the garden concert. I was impressed with the care taken here, as elsewhere throughout Europe, to provide the public with means of amusement. I discovered that I had left my old pair of slippers in the wagon-lit this morning.

Sept. 14. Fine day. Exchanged £5 for 46.25. Got my passport viséd, which cost me 2 roubles, and paid 1 r. for commissioner's carriage. Bought a 1st class ticket for Odessa, 12.50 including food, and left for Odessa at 4 p.m. Naval band played music both on board and on land, as some soldiers were leaving. It was odd to see.

Sept. 15. Sky overcast. A little wind last night. No blanket again. Fellow passenger a Russian from Eupatoria, a primitive health resort. He spoke a little French. Arrived

at Odessa at 10 a.m. Visited the University, where a professor of the Law College who spoke good French showed me round. The students' fee is 100 roubles per annum, but it is remitted in case the student is poor. They wear uniforms with double row of gilt buttons. No women are admitted at present to lectures. Walked to Alexander Park. Went to the Promenade Concert on the Quai near the hotel in the evening, and saw the usual crowd of pleasure-seekers. One woman addressed me in English and asked if I was a Jew.

Sept. 16. Fine day. Bought a 2nd class ticket for Constantinople, 15 roubles, food included. Visited a Jewish Synagogue. Finding a crowd of Jews outside I asked one of them if I might go in, whereupon he kindly took me in. There was a peculiar service going on, with singing in a peculiar fashion. People kept going in and out all with their hats on. My Jewish friend kindly took me a little way to show me the Bourse, a fine building in Italian style. I asked the maid to give me a blanket for which .50 kopeks was charged. Took a good dose of rum and hot water, which together with sugar cost me 1.40 roubles. Left Odessa at 5 p.m. There is only one passenger in the 1st class cabin and I am the only 2nd class passenger. The food which I take with the ship's officers is very good. I learn the distances as follows: Sebastopol to Odessa 165 miles, Odessa to Constantinople 344 m. Constantinople to Piraeus 370.

Sept. 17. Fine day. There is an afterswell and the ship rolls a little. Slept well last night, without changing clothes, but my rug on. Futons looked uninviting.

Sept. 18. I awoke at 6 o'clock, hurried on deck and found we were passing through the famous Bosporus. The banks on both sides were dotted with fortifications and villas. The houses are all European, but wooden and with red tiles. The abundance of windows proves the warmth of the climate. We arrive at Contantinople at 8.30 a.m. and land by a boat. At the Customs Office they examine my passport and ask which hotel I am going to put up at. My luggage

is opened but the examination is only formal. I get into a cab and drive through dirty streets, crowded by dirty men, to Grand Hotel Métropole. I am so disgusted with the filth of the place that I decide to see all I can of the city in one day and leave for Piraeus to-morrow. I visited the Mosque of St. Sophie, paying 2 fr. for myself and guide. There were many devout people, going through the usual performance of bowing to the floor etc. The interior of the mosque is imposing, but it lacks the magnificence of St. Peters. I saw the cross about one of the entrances, and the impression of a hand, said to be of Mohammed's. There were no Korans hanging from the ceiling as I had always thought. The whole place is covered with matting. We were obliged to slip over our shoes a pair of slippers. I also visited the Museum of Antiquities, and saw what is reported to be the sarcophagus of Alexander the Great. It is a magnificent marble sarcophagus, covered with sculpture representing the scenes in Alexander's life. There were many relics from Egypt, Phoenicia and Asia Minor, but nothing more remarkable than those one sees in the British Museum or other Museums of Europe. My guide took me to a bazaar, where I made some purchases. I paid my guide 10 fr. for 2 days. I went to a Turkish bath, the first experience in my life. I was ushered into a very hot room, where I perspired profusely. Then a man came and rubbed me and afterwards with plenty of soap, and doused me with warm water. Then he took me to a douche of cold water. It was nothing in point of giving one a thorough washing compared with a Swedish bath. Afterwards upstairs another man rubbed me a little, which he called massage.

Sept. 19. Cloudy and afterwards rain. To my disappointment I learned at the M.M. Co. Office that S.S. Saghalien will take no passengers, because owing to a case of the plague on the 2nd inst. quarantine has been declared to-day. I must wait till Saturday, the 21st. I called on Baron de Calice and Admiral Woods Pasha this afternoon,

but found them both absent. Visited the Dolma Bocha Palace, but could see only the outside. Bought a Turkish ring of Hakik stone for 12 fr. Tried a cup of black coffee.

Sept. 20. Fine rain, afterwards clear. Took a cab with my omnipresent guide to see the Selamlik, Sultan's Review of his troups every Friday. After all the soldiers were assembled in and about the Palace grounds the Sultan passed in his carriage drawn by 2 horses to the special Mosque amid shouts of the soldiers "God save the Sultan" in Turkish. Afterwards I witnessed a very curious ceremony of the dervishes. There were assembled in an octangonal hall about 25 dervishes dressed in white. The principal part of the service consisted in whirling round and round; 17 of them in the outer circle, the rest in the inner, those in the inner circle revolving much slower than those around the outside. They stretched both arms upwards, turning the right hand upwards and the left downwards. They wheeled round more and more rapidly, right to left, 40 to 60 times a minute. A peculiar music with drum and flute together with chanting, going on in the meantime. Baron de Calice sent a messenger inviting me to déjeuner on Sunday, which I declined as I leave to-morrow. (Saturday).

Sept. 21. Fine weather. I have seen enough of Constantinople, with its dirty streets crowded with Turks and Europeans. Admiral Woods Pasha called in the morning, and after a long conversation, he invited me to lunch with him at the club. We went first to his house where he introduced me to his wife. They urged me to stop over and go to their villa in Therapia, but I had already engaged my passage for Piraeus. Left Constantinople at 3 p.m. by the Khedivial Mail S.S. "Fayoum." After setting sail I learned that owing to a case of plague in Constantinople she would not call at Piraeus, but sail direct for Alexandria. This was a surprise and disappointment to me. I decided to land at Smyrna and wait for the next steamer for Piraeus. My fellow passengers in the 2nd class cabin are a Persian merchant of carpets and an Armenian silk merchant. Plenty of

Turkish women and men on deck, travelling 3rd class. They bring their bedding, food, etc.

Sept. 22. Fine day. Get up at 8, and after a brief toilet we have coffee. Pass Dardanelles at 10 a.m. Fortifications on shore, but all seems asleep. 7 Turkish men-of-war with scarcely any men on board. Here the water becomes blue, in contrast with the darker hue of the Black Sea. We stop at Mitylene at 6.30. It is the birth-place of Sappho. Picturesque mountains covered with olive trees. An ancient Venetian fortress stands in conspicuous ruin. The population mostly Greek.

Sept. 23. Entered the harbor of Smyrna at sunrise, but did not land until 8.30. At the customs they took my collection of newspapers of different lands, Taschen-Atlas, common guidebooks, etc. and told me they would be given back after examination. I pitied the condition of the government that had to guard itself so jealously against revolutionary literature. I was introduced to Mr. Stilpen Pittakis, Curator of the Greek Museum and Public Library and found him an exceedingly intelligent and gifted man. We walked together from his office through narrow and crooked streets, paved and lined with some European shops, and lunched with him at an outdoor restaurant. Afterwards walking together along the quai he met a Greek, owner of steamships. From him we learned that there was a case of the plague in Smyrna that day. If more cases occur I may have to stay longer there than I intended, but if I embarked for Piraeus that very day there might be no quarantine at Piraeus. I decided to sail immediately by a small steamer belonging to a Greek company, filled with 100 dirty Arabs, men and women in filthy rags, who occupied every inch of the deck. At one time a man sleeping on a bench was overthrown with the bench, which in the next pitch of the vessel came with full force against my arm. My fellow passengers in the 2nd class are a Turkish army doctor and a commercial agent from Constantinople for Crete. They

both speak French; both somewhat ill in the choppy sea between Chios and Piraeus.

Sept. 24. Fine day. Slept until 3 this morning on deck. Stopped at the beautiful harbor of Chios from 3 till 6 a.m.

Sept. 25. Fine day. At 3 this morning Piraeus was already in sight. Rode in a carriage to Athens and put up at Prince George Hotel.

Sept. 26. Fine day. Climbed the steep craggy side of the Acropolis. At the top I found a guide who offered to go with me for a franc. All the photographs of the Acropolis I had before seen had given me the right conception of the place. The massive steps and columns leading up to the Parthenon, the ruined columns of that wonderful structure, a little museum on top with some of the precious relics found on the Acropolis, the absence of vegetation, all were not unexpected. I saw the spot, about 20 by 15 feet, where stood the famous Diana of Phidias, a few parts of the frieze yet in their old place. The Bema of Demosthenes, the tomb of Socrates, beyond the Bay of Salamis and the Island, the promontory whence Xerxes watched the naval conflict, the Temple of Theseus, the Theatre of Bacchus, the Stadium, the Mars Hill where once stood Paul, the Agora and the Areopagus, the stone steps where newly married women were wont to slide—all were full of interest. Modern Athens has some fine streets, marble being plentiful, but the country is dusty and barren. Even Mount Hymettus is a bald hill. To be sure the work of destruction by the Turks was complete, but I couldn't imagine whole mountains could be denuded of vegetation by fire. Dr. Raffet found a friend of his at a café, another discontented Turk seeking freer and more congenial atmosphere under a foreign sky. Very few red caps in the streets. Cafés are numerous.

Sept. 27. Fine day. The glaring sun on the dusty, chalky ground is trying to the eyes. Arrived at Piraeus, went on board the "Olga" by a small sailing-boat. Set sail for Alexandria. The confusion on board amongst steerage

passengers, with their mattresses and other luggage, food, etc. fighting for places was extreme. Amongst the 1st class passengers were some wealthy Greeks living in Port Said and Cairo.

Sept. 28. Fine day. Stopped at Crete at 3.30.

Sept. 29. Fine day. We feel the heat of the African sun. The low coast of Africa comes into sight at 1.30 p.m. The sea very calm. Arrived at Alexandria. We stop away from land after entering the breakwater, and all the steerage passengers as well as their luggage are transferred to big barges to be quarantined. Afterwards we move up to the quai. The customs house business is a little troublesome here, so much going back and forth.

Sept. 30. Occasional rain and sunshine. Met Mr. Ishiwata of Teishinsho in the same hotel and we decide to go to Cairo together. We left Alexandria at 12 and arrived at Cairo at 3.30. One long stretch of fertile land, covered with corn, cotton, etc. inhabited by poor natives,—women bare-footed, wearing black from head to foot, men in their various-colored loose robes.

Oct. 1. Fine day. It is too hot to go out without an umbrella, though very few, even European women, carry one. The streets are alive with a mixed population of Europeans and Arabs, Turks and donkeys. Pyramids. Ishiwata and I started at 8 a.m. with our dragoman, Hassan en Omar, for the Pyramids. After about 35 minutes' ride from the Nile bridge we came in sight of the Pyramids. My first impression was one of disappointment,—they looked so small. We both said we could ascend them without help. From the electric railway terminus an easy 10 minutes' walk brought us to the foot of the Pyramid of Cheops. I said to Hassan, "I can go up this alone." "No, you are not allowed to go up alone." "All right." By this time 2 Bedouins had been set apart for each of us. In spite of the heat I was obliged to put up my umbrella, which the boy with the water-bottle carried. After a few steps we both discovered

our mistake. The 2 men grabbed my hands in their sweaty hands and pulled me behind them. We rested about 3 times on the way. I asked for my whisky bottle, which was produced; but the Arabs cautioned me not to drink much, lest I became dizzy. In truth I wanted whisky to drive away dizziness. Once at the top we had a fine view of the overflow of the Nile and surrounding country. Ishiwata wrote his name and mine in Chinese characters, and one of the guides carved them on the soft limestone. The Bedouins were very importunate with their so-called relics, which we were obliged to buy at last. In descending I let go of one man whose hand trembled more than mine, and picked my way more unhampered. Ishiwata jumped down every step with both feet together which made him very stiff afterwards. We began the ascent at 10 and when we came down as far as the entrance to the interior it was 11.30. We now entered the interior. Our guides carrying candles before each of us. The inclined passage was for some distance about 4 feet high and 3 feet wide. The marble below our feet though roughly notched into steps was rather slippery. The air smelled of bats, close and hot. The ascending passage was high and wide but rather difficult, owing to the slippery surface of the stone. At last we crouched under a stone about 2 feet from the floor, and we entered the King's Chamber, 17 paces by 10 in size, dark and of uncertain height. The walls were of granite or porphyry, large blocks well fitted together. On two opposing sides there were holes about a foot in diameter, said to be air-holes leading to no one knows where. At one end was a huge sarcophagus of porphyry, somewhat injured, empty and without a lid. We then retraced our steps to the bottom of the ascending passage and taking a horizontal course entered the Queen's Chamber a little smaller than the other, containing nothing but furnished with a niche. We were glad to get out again and breathe freely. We washed our hands with the water which our boy carried with him, and getting into a platform-like place above the entrance enjoyed our lunch. We then started to visit the other pyramids, the Sphynx etc. I rode

on a camel, Ishiwata on a donkey. Our men walked barefooted over burning sand. For myself I could scarcely bear the sun beyond the shadow of my umbrella. We wended our way here and there among the ruins of tombs, temples and smaller pyramids, and came at last to the Sphynx. This also rather disappointed me by its apparent small size, but the truth is, like the Pyramids, it stands in the midst of an immense expanse and the absence of all objects of comparison produces the impression. Here we entered the Temple of the Sphynx, a solid structure of granite, floored with alabaster. I took snap-shots of the Sphynx and the Temple. A photographer urged us to have our photograph taken, and we after much negotiation decided to let him take 7 for 15/-. There are about 30 Bedouins at the Pyramids of Gizeh under a sheik, who is appointed by the government, and who receives a certain percentage of the fees we pay to the Bedouins. The Bedouin guides are helpless before a dragoman, without whom no one should undertake this excursion. While at the Pyramids we noticed a heavy thunder cloud in the direction of Cairo and heard a few claps of thunder. When we returned to Cairo the streets were flooded, the water actually covering the step of our carriage.

Oct. 2. Fine day. Sent a letter home and post card. We both feel stiff after yesterday's excursions. Saw a procession of camels bearing a palanquin preceded by music and followed by carriages filled with children. It is the way they go to fetch the bride from her house to that of the bridegroom. The temperature to-day in the house was 80°.

Oct. 3. Fine day. Ishiwata and I went along to the Museum. We had only a short time, but we saw enough to convince us that in the collection of Egyptian antiquities it surpassed even the British Museum. We went to Windmill Hill late in the afternoon on donkeys. It was a reckless ride in amongst the throngs of men, donkeys and carriages, but we came out of it safe. The max. temperature for Sept. 87.93, min. temp. 72.60, mean temp. 80.26.

Oct. 4. Fine day. 70° in the morning. Bought a 2nd class ticket from Port Said to Yokohama, as they had no first class; embarkation ticket 3/6; Cairo to Port Said 14/3. Bought an iron-wood cane for 1/-. Ishiwata and I took Hassan to see the Nilometer, said to have been constructed 1000 years ago. It is on the island of Roda, where Moses is said to have been found in the bulrushes by the daughter of Pharoah.

Oct. 6. Fine day. Temperature 74° F. The temperature in Egypt varies from 50° to 91°. Visited the Citadel alone. After entering a gateway of massive stone masonry where some soldiers stood sentinel, for the interior is used as barracks for British soldiers, and winding up hill I came to the inner entrance where I had a fine view of the city from the parapet where some guns were mounted, and behind, along the wall, a whole row of former cannons was visible. I walked towards the mosque surmounting the hill, but some native keepers told me it was too late to see the inside that day. I only saw the outer paved court with some fine stone pillars. I returned after dark by train.

Oct. 7. Fine day. Temperature 74° F. As I sat at my breakfast of coffee, ham and eggs and bread and butter, some sparrows alighted on the verandah. I noticed they were more like the Japanese species, and not sooty as are those of Europe. I also see hawks (tombi) here, which I have never seen in Europe; but the crows here have the greyish feather on the body like those in Europe. Bought some photos of the Pyramids, the Sphynx, etc., and a fine album of views.

Oct. 8. Fine day. Left Cairo by the 11 a.m. train for Port Said. Arrived at Ismailia at 2.10 p.m., and changing the train and travelling in a straight line along the Canal, arrived at Port Said. The Cook's man was not there. Port Said is a shade filthier than Cairo. The shop-keepers almost pull you in "to see;" "it cost nothing to see," and ten chances to one they make you offer a price for something you don't really care for and make you buy it.

Oct. 9. Fine day. The s.s. "Wakasa Maru" arrived in early morning. I embarked at 9.30. Men came on board before the steamer set sail to sell ostrich feathers, souvenirs of Palestine, photos, etc. Soon we left Port Said with its noise and filth, and were on our way. The canal is 89 miles long and it takes a steamer 18 hours to pass through it. The canal is about 30 ken wide; the embankment on the Egyptian side is well built, perhaps because the railway runs along it; but that on the Arabian side is washed away by the waves created by the ships. I took a snap-shot of the Canal, as we passed another steamer. At 9 p.m., we entered the opening near Ismailia. Here we learned that s.s. "Caledonia," which had left Port Said before us, had stuck on its way into the second canal. Therefore we anchored till 12 o'clock, and after the Captains of both steamers had met and consulted we began to move very slowly and passed by the "Caledonia" still fast on her sandy bed.

Oct. 10. Somewhat cloudy and cool. We arrived at Suez at 8.30 a.m. The breakwater and everything seemed to be in first rate condition. Here they removed the extra keel, which they had fixed on in passing through the canal, in order to make the ship quicker to obey. Now we enter the Red Sea; the Mountains of Arabia and Africa in the distance, conspicuous by their rugged outlines; among them Mt. Sinai. The steamer pays 30,000 yen in passing the canal both ways.

Oct. 11. Fine day, but hot. 85° F. Still there is considerable breeze. The purser is a graduate of the Dōshisha. He offers me the use of the 1st class passengers' deck, the library, etc., and says I can take my meals with the 1st class passengers. But I decide to try the 2nd class fare for economy and experience's sake. The fare is good enough, though, of course, without luxury. But some English people, ignorant and cruel, make their children howl at table sometimes, which is the hardest to bear.

Oct 12. Fine day, and hot. Breakfasted on hominy, smoked herring and boiled eggs. I have to hurry through my meals and rush up on deck, to escape being melted.

Oct. 13. Fine day, and hot. Slept on deck till 2 a.m. until Mr. Fujita woke me up.

Oct. 14. Fine day, and hot, but as usual sufficient breeze on deck to keep comfortable. Passed several islands last night, which means we are approaching the Straits of Babel Mandeb. We passed the Straits at 2 p.m. There seemed to be something like a fort on the African side, something more than a signal station, while on the Arabian side in the low outstretching arm of land showed one or two very small houses. Here our steamer hoisted the National flag from the stern, the N.Y.K. flag from the top mast, and some signal flags from the fore mast. We met several large steamers going the other way, and one or two followed us. I took a snap-shot of the Straits.

Oct. 15. Fine day. We are in the Gulf of Aden, but it is already somewhat cooler. I finished "Quo Vadis." The places mentioned in Rome recall my recent visit there, and I feel additional enjoyment.

Oct. 16. Fine during the day, but a heavy shower in the evening. It is getting much cooler. Plenty of phosphorescent light; after much contrivance a jelly-fish is caught, but it emits no light in the bucket. We pass Socotra in the afternoon. It is a very long island.

Oct. 17. Fine day. We are fairly out in the Indian Ocean. Very little swell. The temperature of the sea water in the Red Sea was 91°, in the Indian Ocean 81°.

Oct. 18. Fine day and plenty of breeze. We are in the midst of the Indian Ocean. One of the passengers caught a dragon fly on board. We see little birds alighting on the ship, swallows by the dozen. It is marvellous how many miles these little creatures travel, as they must have to reach us here.

Oct. 19. Fine day. Temp. 82° F. Sea very calm, and beautifully blue. We saw a whale in the distance, spouting. As the ship approached he lifted his gigantic tail in the air and disappeared in the depth.

Oct. 20. Fine day, rather warm. Passed Minicoi Island at about 8 p.m.

Oct. 21. Fine day, and rather warm. People on board who have made ten voyages say they have never had so easy a time in the Red Sea, etc. Repacked my things a little to-night.

Oct. 22. Arrived at Colombo at 8 a.m. The sky is overcast and cool. Numerous native boys on rafts surround the steamer clamoring to dive for pennies. Venders of jewels, souvenirs, guides, etc., with cards of recommendation from previous Japanese travellers invade the steamer. I decided to engage a guide, as I had a good deal of running about to do. Learned incidentally that there was a passenger on board the s.s. "Hitachi" named Sasano. I decided to call on him before landing. We greeted each other on this accidental meeting. He was looking stouter than before. He is transferred to our Legation at the Hague. The steamer left on her westward voyage at 12. Landing at Colombo I went to the Agency of the N.Y.K. and having ascertained the time for the next steamer, went to Thos. Cook's office, bought a ticket to Bombay and boarded a steamer bound for Tuticorin. Colombo with its dusty roads of reddish soil, dirty native men and women, ugly jinrikishas, etc. gave me a poor impression of the Island of Ceylon, whose natural beauties are so highly spoken of.

Oct. 23. Fine day. The little steamer "Katoria" rocked a little last night. At 8 a.m. she anchors 6 miles from shore at Tuticorin. Half an hour on a steam launch with a crowd of natives brings us to the pier. A train for Madras is waiting, and at 10 a.m. we are off.

Oct. 24. Travelling through uninteresting country, save for the monkeys at some of the stations, tame striped

squirrels, green-plumed birds, fire-worms at night, singing insects in rice pads I arrived at Madras at 8 a.m. I was to wait till 6.45 p.m. for the mail train for Bombay. I got into a "rickshaw" and hunt up Mr. Biligiri Iyengar. He welcomed me heartily and took me round in his carriage to the High Court Buildings, the Police Court, at both of which buildings I saw the proceedings, and to the Christian College, where I was shown all over by Mr. Russell and was invited to lunch with the European teachers, who are English and Scotch. College 70 yrs. old; poorly lighted. 1,500 pupils. Old method. After lunch Mr. Iyengar took me to his home on the beautiful seashore, showed me all over his house, even the room where his daughter was nursing a sick child in a swinging hammock, introduced me to his two widow nieces, who offered me bananas, oranges and pomegranates, etc. They prepared all with their hands, peeling the oranges and removing the sacks, etc. One of them brought out a bottle filled with sandalwood oil, and soaking a bit of cotton in it scented my handkerchief. Then one of them gave me for souvenir a silver image of Krishna and the other a small edition of the Hindoo sacred books. I also met a holy men living in the basement, who gave me two pamphlets. Here I drank the liquid found in the cocoanut and ate the pulp found in it for the first time. The fruit was plucked from the palm in the garden and broken open by a servant before our eyes. The house is an enormous structure, of stone or brick masonry, but not very clean from our standpoint. Mr. Iyengar then showed me a Hindoo temple with its sacred elephant and bull, the quarter inhabited by Brahmins, etc. He pointed out to me some women with their heads shaven, who were widows. He took me to a place called Chowltry, a sort of free lodging-house for travellers, in which anyone arriving in the town may lodge for a few days. It was a large building with a verandah-like front and a series of small apartments facing an open court in the centre. In another part of the grounds there were two smaller buildings for Christians and Moham-

medans. Mr. Iyengar and seven other Brahmins saw me off at the station.

Oct. 25. Travelled through uninteresting country. Natives—men and women scantily clad, children naked—living in low mud-huts and living in a country only here and there cultivated, bespeak the low state of civilization, or rather the high degree of slavery in which they live. In India the railways are well managed, carriages comfortable, but I was struck by the lethargy of the railway men. Once I noticed a man with a lantern in his hands calling out the name of the station twice in a feeble voice, put down his lantern and go and throw himself on a bench to sleep before the train had begun to move! These railway hands wear their native clothes only.

Oct. 26. Last night at 10.30 I was aroused from sleep at Poona by some one calling my name. It was Mr. Tilak with three of his friends, to whom Mr. Iyengar had telegraphed. They urged me to stop with them, but my time was so limited I could not accept their urgent invitation. Arrived at Bombay at 6 o'clock. Rajah met me at the station and said a carriage was waiting for me. Mr. Iyengar had telegraphed. But a Mr. Jost who had been my fellow passenger the day before offered to take me in his carriage to the house of a Mr. Majima, very near his house. I did not know who Mr. Majima was, but I was anxious to find a Japanese, so that I might get at my letters at the Consulate at the earliest opportunity; hence the step. Arrived at Mr. Majima's bungalow I enquired at the door for Mr. Majima, but was told he was not in Bombay. What was my surprise and pleasure to find here Kawabata and Furugori, my old pupils! They had been waiting for me for two months. Henceforth their bungalow, the residence of the Mitsui Bussan people, is my home while in Bombay. Everything is done to make me feel at home. Furugori offers me his "yukata," and after a bath I feel more than half at home. At eleven Furugori took me to the Consulate, where I was glad to receive my home letters dated Aug. 21, 30 and Sept.

20, together with many other letters from friends in Europe. Met Mr. Kirino Acting-Consul. Lunched with many Japanese at Green Restaurant, and met Mr. Kusumoto, manager of the N.Y.K., and Mr. Matsuo, manager of the Yokohama Specie Bank. In the evening Kawabata invited Mr. and Mrs. Kirino and Miss Kirino, who was once a pupil at Jogakkan, Mr. and Mrs. Kusumoto and their little daughter. There are about ten graduates of the Higher Commercial School here.

Oct. 27. Visited the Victoria Gardens with Furugori and Ichikawa, and conceived the idea of taking home a few tropical plants. The native town is very dirty. The dusty streets throng with men in dirty native garment consisting of one strip of cotton 9 yards long, women in similar garment predominating in red, and naked children. They all carry weights on their head, so that they walk very straight. A cobra-tamer came this afternoon. He made it fight with a mango—an animal like our itachi. Mr. Matsuo invited me to a grand dinner *à la japonaise*.

Oct. 28. Fine day. Called at the Secretarial and presented my letter from the India Office, and the under-secretary writes to the schools to give me every facility in anticipation of the orders from the Governor who is still up country.

Oct. 29. Fine day. Visited the Tower of Silence. Just as we arrived there a Parsi funeral came, and gave me a good opportunity to see the procession. The body is borne on the shoulders of four men strapped onto a frame like a field ambulance. It is covered in white cloth. The relatives follow two by two. After remaining for a few minutes in the rest house the body is carried into the tower, and left to the vultures, which finish the horrible work in less than two hours. Called at Elphinstone College on Mr. M'cmillan by appointment, and visited with him Elphinstone High School, Elphinstone College, Alexandra Girls' School, and Elphinstone Middle School, and learned that annotated text-books were not looked upon with much favor. There was

nothing new in the way of teaching. The boys were being drilled with small Indian clubs. They went through the movements rather languidly. Mr. M'cmillan said they did not have enough to eat in their homes, and they never took kindly to gymnastics, especially such heavy ones as with parallel bars, horizontal bars, etc. and yet I have seen them playing football in their native costume and bare-footed. Went shopping to the native quarter with the M.B.K. Parsee salesman. Beggars surround you in the crowded native quarters. The air is filled with dust. It is impossible to go there with delicate nerves.

Oct. 30. Went with Mr. M'cmillan to the New High School, the largest school of the kind in India, with 1,600 pupils. One of the joint Principals of the School is a man with up-to-date ideas about teaching languages. He is the only man of the kind I have met in India. He is a Parsee. Most of the pupils are Parsees. Visited the School of Art, and found many things I want, and I decide to call again the next day. The acting Vice-Principal is a Hindoo, who speaks good English. Lunched with Mr. Bomanjee at Mr. Kusumoto's invitation, and dined in the evening at a Parsee club, and met Mr. Tata and several other interesting men.

Oct. 31. Called at the School of Art and bought 33 pieces of pottery and 1 carpet, spending about 80 yen. Also stopped at Tellery's, and picked up some more pieces of pottery. Was invited to dine at Mr. Kirino's, where Mrs. Kirino had a fine Japanese feast ready.

Nov. 1. Bought some pieces of cloth, dolls, etc. at Tellery's. Borrowed Rs. 500 at the Yokohama Specie Bank. Mr. Kusumoto invited all the Japanese in Bombay to dinner this evening.

Nov. 2. Fine day. Kawabata and Furugori see me off at Colaba station. At the Central Station Mr. Kusumoto joins me, and we start on our Delhi Agra trip. Mr. Kusumoto brings 2 sets of blankets, etc., for himself and me; he also brings Ska, a Hindoo servant, who is very useful at stations.

The country along the western coast up via Baroda to Ahmedabad is more interesting than that from Madras to Bombay. I forgot my cap, but find a very good substitute in a wet tenugui, which Mr. K. also adopts. I recommend this new invention to all future travellers in India. Needless to say that at every station my head-gear attracted the attention of everybody, but what did I care?

Nov. 3. Arrived at Ahmedabad at 10.30 last night we put up very comfortably in the "Retiring Room" at the station. This morning we took a carriage and visited the Musjiid, the Citadel, etc. The house fronts are ornamented with quaint carvings, which we both envied. We walked across the bridge and saw hundreds of men and women washing themselves or their clothes in the stream.

Nov. 4. Cool morning. A slight touch of fever last night threatened to throw a damper over this trip, but a dose of quinine set me all right. We breakfasted at Bandikui, but I had yet little appetite. We saw a few peacocks in the wooded field near the track, one jackal, many pigeons and green parrots. Arrived at Delhi at 4 p.m. and put up at the station waiting-room. Visited the Fort and the famous palaces. In the evening we went to the well-known Turkish Bath. Two men washed me and went through a most remarkable massage. They were more thorough than our amma. Afterwards we were taken to the top of the house and saw dancing, accompanied by crude music, consisting of 2 drums, violin, and 2 bells. Returned to our station waiting-room and we rested splendidly.

Nov. 5. Cool morning. Visited the Fort again, and got permission to photograph the palace. I applied at the staff office and got the following permit:

"Baron Kanda, Japan, has permission to sketch or photograph the Historical Buildings in the Fort on the 5th Nov., 1901.

Sketching or photographing the Fort Defences, Batteries or other military work is strictly prohibited.

Major,

Station Staff Office."

We went over the marvellously beautiful buildings again taking a few snap-shots. On our way back we visited the Jain Buddhist temple with very fine wall decorations, Jummi Musjiid where we were shown some relics of Mohammed, etc. We stopped at an ivory shop and made some purchases. We also walked along the narrow streets, and bought caps, prints, etc. Salesmen from different shops cling to our carriage, and solicit us to look over their goods.

We left for Agra at 10.30, well satisfied with our visit in Delhi.

Nov. 6. Arrived at Agra at 5.15 a.m. and put up at the station waiting-room. An unexpected occurrence changes our plan. At 9 a.m. I step out of the waiting-room to see the crowd arriving by a train. Who should walk up out of the crowd but Kulkarni! He was returning to Gwalior via Calcutta. He begs us to go with him to Gwalior, which we agree to do, and he breaks his journey, and takes us to Secundra, the mausoleum of Akbar, Itimud-ud-Dowla, very beautiful building of white marble, inlaid with precious stones. Then we come to Taj Mahal, a wonderful structure of pure white marble, most minutely inlaid with precious stones of different colors. The gate is built of red sandstone and sets off the mausoleum proper well. The long piece of water between the gate and the main building is filled with koi, and large medaka, about 6 inches long, with eyes projecting out of the water like those of frogs. The heat was intense, we could hardly open our eyes before the glaring white structure. The grounds of the Taj are better laid out and taken care of. We have no words but those of wonder and admiration. I had imagined they were cut precious stones used in ornamentation; but I was mistaken. It was mosaic of the Florentine style. We next went to

Moti Musjiid, built by Shah Jehan, in the Fort; and I noticed a peculiar sundial with a figure engraved. We left Agra at 6 p.m. with Kulkarni to go to Gwalior, at which we arrived at midnight and put up as usual at the station, Kulkarni alone going into town.

Nov. 7. Early in the morning Kulkarni comes for us with a carriage. The Gwalior Fort rises abruptly out of the plain, a very well-fortified place. We drive to the foot of the Fort and there get on top of an elephant waiting for us. The elephant's name is "Golpari." It has ornamental painting on the trunk. Gwalior is a historic locality. The fort is full of interest. Manmandir Palace dating from 1486-1516 is in fair state of preservation. Sasbhu temple dates from 11th century A. D. There is a prison with prisoners fettered with iron. There is also a large tank with some small temples along its border. There are some gigantic rock sculptures of Jain images. We leave our elephant at the foot of the Fort and resuming our carriage drive into town, the new Gwalior. The streets are covered with powdered red hematite, the houses are single-storied built of brick or mud whitewashed, the people dirty and miserably clad, women in dingy red cloth, children naked, blue painted under the eyes. Women and girls are fond of ornaments, wearing silver rings around ankles, in the nose, ears, and on their wrists and fingers. I am told that as soon as the husband dies beggars rush in and rob the unhappy widow of all her jewelry. We call at the office of the Post-Master General, who receives us very politely and gives us a room to rest in, while Kulkarni goes to pay his respects to the Maharajah. Afterwards he sends us a note from the Palace to come to the Private Secretary's Office. From thence we are ushered through the different rooms of the Palace, and finally we send in our cards to the Maharajah, whose interview Kulkarni had personally requested. After waiting for about half an hour, during which time the Maharajah had a call from an Englishman with two ladies, the Maharajah walked in where we were sitting and

apologized for having kept us waiting. He wore a simple brown colored jacket and a cap embroidered with gold thread. He spoke of his recent visit to China and regretted not having been able to visit Japan. He spoke very good English. When I told him he ought to visit Japan he remarked he had the greatest difficulty in "killing time" on board. "How do you kill time? At home I drive or ride horseback in the morning, attend to some matters of business in the middle of the day, and drive or ride again in the afternoon." I replied I never found it difficult to kill time. We conversed on various subjects, such as the Romanization movement, female education, etc. He seems to be very anxious to do everything for the improvement of his people. As we moved to take leave he accompanied us to the outside and still kept on asking questions. Altogether we felt satisfied with our visit to Gwalior. We called on the Chief Justice on our way to the station. Kulkarni stayed with us till 1 o'clock, and we asked him to leave us.

Nov. 8. We left Gwalior at 1.20, changed our train at Jhansi, and were to change again at Moghulsarai for Benares. We both slept so well that when I awoke in the morning it was at the Buxar Station, 2 hours beyond Moghulsarai! Our confusion in hurrying out of the train can be imagined. We took a mail train from Calcutta half an hour later for Moghulsarai, and managed to get to Benares at the hour (9.15) I had telegraphed to Spooner. On our train stopping at Kasi we got out and hurried back again with all our things on learning that it was not Benares proper. At Benares Spooner met us and immediately took us to his bungalow near the station. Spooner's chum was away in the mountains after an attack of enteritis, so we had the house all to ourselves. We engaged a carriage and went sight-seeing. We saw the Monkey Temple, where the priests put flower garlands over our heads (to get bakshish). The ghats along the Ganges. We went up and down in a boat, and saw hundreds of men and women bathing in the sacred river. Some were besmearing themselves with the clay

from the bottom of the river, others were going under to be entirely submerged. We saw fresh corpses brought to the Burning Ghat and placed on piles. While our boat was stopping in front of the burning ghat I spied an alligator, a small one, to be sure, stick his nose out of the water within a few yards of the people in the water. We visited an ancient observatory, the Nipalese temple similar to our "gojunoto," only two stories high, around which were numerous obscure sculptures. The temple is dedicated to the God of Reproduction. After lunch we visited the Golden Temple, the Well of Knowledge and other sacred spots, all crowded with noisy and dirty men and women. We made several purchases at a brass store. I picked up a few old images. I had imagined Benares to be a place with a calm sacred atmosphere about it, its streets filled with priests and sacred bulls. I was much disappointed in this respect. I might have expected as much. It was the same type of Indian cities, dusty and crowded with dirty people, with perhaps this difference: there were more beggars. We dined sumptuously at Spooner's bungalow and dozed till 3 a.m. when we left Benares, Spooner seeing us off.

Nov. 10. As might be expected the crowds of pilgrims coming to and going away from Benares were enormous. They all sleep on the ground with thin covering. I often heard bad coughing. In the morning they go to a neighboring well and wash themselves with their clothes on. This is so intolerable an idea to us, but it is the best they can do when they wash themselves out of doors. Arrived at Maghulsarai at 4 a.m., dozed in the waiting-room till 7 a.m. and took train for Bombay. Mr. Kusumoto had a little fever on our way to Benares.

Nov. 11. At Allahabad Frederick Stearn's Cod Wine advertisement came into hand, the only instance we had of any advertisement being handed us during our trip. At noon we noticed the peculiar light of the sun outside. It was the eclipse. The natives keep it sacred and do no work. Our fellow passengers were two Swiss, a gentleman and his son,

living near Bombay. They had been hunting tigers near Darjeeling. The father, an enormously fat man, had attempted to get on the back of an elephant without a ladder. Before he was fairly on top the elephant had risen on her forelegs, causing him to fall backwards on his head, which was fortunately protected by a sun-hat; thereupon the elephant turned round and kicked him on his back, which might have finished him! The gentleman said that was the end of our hunting expedition. He was walking on his cane very lame. Arrived at Bombay at 4 p.m. I stopped overnight at Mr. Kusumoto's.

Nov. 12. The M.M. s/s "Yarra" is to sail on the 14th. I called on Mr. Kirino, and Mr. Matsuo, both of whom had shown me much attention during my stay in Bombay. My plants come from the Victoria Gardens. On our return to Bombay the unwelcome news awaits us that Komaki had been dangerously ill in the European hospital with typhoid fever. Kawabata was also sick with indigestion. I am glad I leave Bombay soon. It is too risky a place to stay in.

Nov. 13. At 7 a.m. Mizuno comes to accompany me to the Elephanta Caves. We go to the ferry boat, but learn it does not stop there to-day. We take a boat instead, and after 2 hours' row we are at the island, 6 miles from Bombay. Boys come with gold beetles, red peas, etc. to sell. We take a chair each. A few rods after we start, one of my men screams and dances. I look on the ground and see a small snake gliding away rapidly. I exclaim "Cobra?" "No, no Cobra." I am disappointed. The island is said to abound in cobras and scorpions, but we are unfortunate enough to meet none. The caves are interesting, but the sculpture is fearfully mutilated. We sailed back in the same boat, the sea being very calm. I bought the "Types of Indian Life," the "Glimpses of India" and some photographs of the places I had visited.

Nov. 14. Furugori and I drove to the dock at 9 a.m. Many of my pupils and friends came to see me off.

The s/s "Yarra" left the Bombay Victoria Dock at 10 o'clock. There are only about ten 1st class passengers on board.

Nov. 15. Cloudy all day, rain in the evening with lightning in the distance. Most of the passengers are Frenchmen going to Tonquin, Saigon, etc.

Nov. 16. It rained off and on all night. The temperature is 80°. We are sailing 13 knots, and expect to arrive in Colombo at noon to-morrow.

Nov. 17. Fine day. Numerous fishing boats came in sight by 10 a.m., Colombo being in sight also. Arrived at 10.30. Stopped for a short time at Grand Oriental Hotel, left my luggage and plants, and took the 3 o'clock train to Kandy, arriving there at 7. Ceylon is a far more beautiful country than India. Vegetation is abundant, rice pads cover the plains and hillsides as in Japan. I noticed two land alligators about 3 ft. long in rice pads. The fire-flies were numerous, the woods were filled with the chirping and singing insects. The natives are better built physically than those of India. It is difficult at a distance to distinguish men from women. Both wear bright colored cotton. Men wear round combs on top of their heads and do up their hair in a knot. Women wear tight waists, with sleeves half down the arms and just long enough to cover the breast. They wear ear rings, nose rings, bracelets and anklets. Arrived at Kandy I put up at Queen's Hotel, a very good hotel facing the lake.

Nov. 18. Visited the famous Buddhist Temple, where the Tooth of Buddha is said to be kept. I went to the so-called Oriental Library where the sacred books of the temple are kept. A constant stream of men and women kept pouring into the little octagonal room, bringing red, yellow and white flowers, laying them in front of the table on which the sacred palm-leaf books were kept, and then kneeling in front and muttering prayers with their hands placed in an attitude of prayer as in Japan. The priest, H. Sri

Sumangala, with whom I talked in English, wrote me a Singalese verse on a bit of palm leaf. He also gave me some old palm leaf manuscripts. I bought some photos, 3 Indian dados, 4 small elephants, a silver ring and, at the station, some Ceylon flower seeds. Left Kandy by the 2 p.m. train and arrived at Colombo at 6; and put up at Grand Oriental Hotel. Both at Kandy and Colombo shopkeepers infest one.

Nov. 19. Storm last night. Learned at noon that the "Sadomaru" had arrived. Telegraphed home for R. 10.68 the following: "Sadomarudekaeru!" Visited the Royal College and saw classes in Arithmetic, Latin, History and English Grammar. Room, dark, but well ventilated. Teaching compared favorably with that in India. Went on board the Sadomaru at 5 o'clock and found a cabin just vacated. I felt as if I could turn in to-night and sleep till I woke up in the harbor of Kobe. I wrote to-night to friends in India and England: Kikuchi, Matsui, Furugori, Kirino, Kusumoto and Matsuo, etc.

Nov. 20. An English major becomes my fellow passenger in the cabin as far as Singapore. Left Colombo at 10 a.m. A heavy rain accompanied with thunder to-night.

Nov. 21. Beautiful day, most welcome after last night's rain. We overtook and passed a large cargo steamer to our port-side. The sea was as smooth as glass. Ship's run 266 miles.

Nov. 22. Fine day, but heavy rain at night. Japanese dinner. Run 278.

Nov. 23. Heavy rain all day. A very hard day for the Singalese deck passengers going to Singapore. They have no means of protecting themselves against rain. They are clad in thin clothes.

Nov. 24. Fine day. We sighted Pulo Brass light off the northern extremity of Sumatra last evening at 6. At 8 we passed between Sumatra and the Island of Pulo Rando.

To-day we see Sumatra mountains and trees on the low-lying land. I calculated the distances of my journey around the world to be 35,684 miles. This is, of course, exclusive of such trips as I made from Amherst to Boston, New York to Glen Cove, London to Oxford and Cambridge, London to Brighton, Brussels to Waterloo, Paris to Versailles, Berlin to Potsdam, etc.

Nov. 25. The ship swerves from her course to the Malay Peninsula side, which is in sight all day, dotted along the coast with little islands, picturesquely covered with cocoanut trees down to the water's edge.

Nov. 26. At 6.30 a.m. having entered the beautiful harbor of Singapore, full of islands, presenting different tints of foliage from bright green to bluish grey in the distance, we anchored close against the landing. I landed at 9 after breakfast, and drove to our Consul's residence. Thence with the Consul to the Mitsui Bussan Kaisha, where I met Messrs. Kawamura, Baba, Enami and others, and received my home letters. All well. Baba drove me afterwards to the Museum, where I saw among other curiosities birds of Paradise, a stuffed crocodile, 15½ ft. long. After tiffin Baba took me to Chinese quarters, where I bought a Malacca cane, Java calico and an old Siamese silver coin. We also went to the Botanical Gardens, where I saw orchids and ferns growing luxuriantly in the open air. Singapore is a natural hot-house. The Zoological Garden is not much, except for the comical orang-outang that kept playing with a small ape in a very human-like way. Baba gave him a copper which he put in his mouth. When I gave him strips of paper he put them also into his mouth. So I put a little peppermint on to a slip. He put it into his mouth and made a queer face, rubbing his mouth with his hand. The Zoo's of Europe are interesting because of the tropical fauna. Here such rare animals as crocodiles, iguanas, tree lizards, boa constrictors, cobras, scorpions, etc. are unfortunately too often met with. Hence the poverty of such collections. I spent the night at the spacious

mansions of the Bussan Kaisha way up on top of a hill. Squeaking lizards seemed to be plentiful. I did not particularly enjoy their squeaks from unknown quarters, especially while taking my bath.

Nov. 27, Baba took me to the gardener's, where I bought an orchid, dendrobium mobile, because I was told it was the only species hardy enough to flower in Darjeeling; and also a pitcher plant. The gardener's name is Pareira. He said he had sent many specimens to Count Okuma and Mr. Fukuba for the Imperial Household Gardens. In the evening Baba came on board to bid me good-bye, and I went with him, though it was after nine, to buy canned pineapples. Baba took me the day before to a Chinese wholesale merchant's and got me a box of cacao beans for which we paid nothing.

Nov. 29. Sky overcast. While sitting at breakfast we were surprised by a sharp thud accompanied by a curious inexpressible voice as uttered by a person in fright. One of the quarter-masters had fallen from the bridge on top of the coal bunk head. I jumped up and looking out of the port hole behind me, I saw an insensible form in front of me. Instantly help was on hand. The man was unconscious. He was carried away in this state. Later in the day he came to himself, and there is hope of his recovery. Ship's run 275 miles.

Nov. 30. We meet frequent squalls. Although the waves are not yet high we make only 250 miles, owing to strong head wind. We passed Parlo Sokata and the Pyramid Rock on the starboard side at 4.30 p.m.

Dec. 1. Rain and strong head wind. Run only 230 miles.

Dec. 2. Rain. Very heavy sea. Frequent dashing of waves on the Saloon deck. The men are set to work clearing the forward deck of the canvas awning, fixtures, etc. A heavy wave washed three men off their feet and knocked them against the iron. One of them had a bad cut in the

head, another an injury in the ribs, the third in the spine. All were carried away unconscious. Later they recovered consciousness and were doing favorably.

Dec. 3. Rain. Heavy sea since yesterday. Owing to continual rain exact latitude and longitude cannot be ascertained. The depth is constantly taken, which shows we are going from 70 fathoms to less than 20 fathoms. Our approach to Hongkong is thus approximately ascertained. Run 176 miles. At 12.30 p.m. we sight a steamer laboring in the sea to the starboard side, but going towards Singapore.

Dec. 4. Fine day. Smoother sea. We pass between islands which lie 34 miles from Hongkong. We arrive at Hongkong at 12. The N.Y.K. launch comes and I am informed that there is a kori for me at their office. After tiffin the launch comes for me. I land and at the N.Y.K. office meet the agent who happens to be an old acquaintance, Mr. Takayanagi. H. Tsuda, an old pupil, of M.B.K. drops in. He takes me to the Peak by the funiculaire; we stop at the M.B.K. House and there I meet Mr. Majima of the Bombay branch. In the evening 15 of my former pupils, together with the Consul and Mr. Majima get up a Japanese feast at a Japanese restaurant.

Dec. 5. I stopped overnight at M.B.K. House occupying Tsuda's room. In the morning I meet Mrs. Majima stopping there with her husband on their way to Bombay. I told them I had occupied their room in Bombay. I went shopping with Tsuda, and bought 3 chairs. Tsuda and I went to the so-called Park and saw the green house. Tsuda lunched with me on board. He presented me with 2 baskets of oranges and a box of cigarettes. In the afternoon Mr. Takayanagi and other N.Y.K. folks came on board and we drank one another's health over glasses of beer.

Dec. 6. Left Hongkong at 5 this morning. Rather cold, but rolling has not yet begun. The sea dotted with innumerable fishing boats with kite-like sails presents a picturesque aspect.

Dec. 7. Fine weather, but the sea is already rough. Run only 242 miles. We sail in sight of the coast of China. The water, being shallow, is muddy. We meet with bamboo sticks anchored to the bottom to mark fishing beds.

Dec. 8. Cloudy. The sea ran very high last night. It is somewhat better to-day. Run only 201 miles. In all this rough weather I am just as gay as usual, although there are some passengers amongst the Japanese who take to Japanese food because of sea-sickness.

Dec. 9. Rain. Less sea than yesterday as proved by the run, 267 miles. My deck chair, which the First Mate kindly ordered the ship's carpenter to make for me many days ago, is finished. I have read during the voyage Hearn's Kokoro, Glimpses of Unfamiliar Japan, Murray's Japan, Eastlake's Heroic Japan, and Diosy's New Far East.

Dec. 10. This has been a happy day. At 7 a.m. we passed some curious-looking islands formed of perpendicular rocks, and at 9 another on the port-side. Afterwards we passed several until we came in sight of the so-called Kagoshima Fuji-Kaimondake, and the faint outlines of Satsuma. At 11.30 Tanegashima was faintly visible on the port-side. We then rounded Sadanosaki and continued our course N.E. keeping the coast of Kyushu in sight until dark. Run 284 miles. The sea which was calm all day has become less so to-night, owing to stiff breeze; but the steamer is vibrating under the utmost strain put upon the engine, and we hope to enter the Harbor of Kobe a little after midday to-morrow. We had a final Japanese dinner to-night.

Dec. 11. Fine day. Sea calm. Early in the morning we pass the Kii Channel, and entered the harbor of Kobe at 2 p.m. Kaneki and others are waiting to welcome me. We leave Kobe by 6 o'clock train and arrive in Tokyo next morning at 10.30.

Dec. 12. All my family and many of my friends welcome me at the station. We hold a happy family gathering in the evening with grandfather, grandmother and all the rest.

## Total Miles Travelled during My Trip

| | |
|---|---|
| Yokohama to Honolulu | 3440 |
| Honolulu to San Francisco | 2060 |
| San Francisco to New York | 2600 |
| New York to Plymouth | 2935 |
| Plymouth to London | 200 |
| London to Newhaven | 50 |
| Newhaven to Dieppe | 64 |
| Dieppe to Paris | 100 |
| Paris to Brussels | 200 |
| Brussels to La Hague | 100 |
| La Hague to Amsterdam | 40 |
| Amsterdam to Hamburg | 250 |
| Hamburg to Kiel | 60 |
| Kiel to Hamburg | 60 |
| Hamburg to Berlin | 160 |
| Travels in Germany, Austria-Hungary, Italy, Switzerland | 4200 |
| Calais to Dover | 22 |
| Dover to London | 60 |
| London to Newcastle via Birmingham, Stratford on Avon, Manchester, Liverpool, English Lake District, Glasgow, Scotch Lakes and Edinburgh | 900 |
| Newcastle to Stavanger | 360 |
| Stavanger to Bergen | 80 |
| Bergen to Christiania | 300 |
| Copenhagen to Stockholm | 300 |
| Stockholm to St. Petersburg | 350 |
| St. Petersburg to Sebastopol | 2050 |
| Sebastopol to Odessa | 160 |
| Odessa to Contantinople | 330 |
| Constantinople to Smyrna | 290 |
| Smyrna to Piraeus | 204 |
| Piraeus to Alexandria | 510 |
| Alexandria to Cairo | 120 |

| | |
|---|---|
| Cairo to Port Said | 130 |
| Port Said to Suez | 89 |
| Suez to Colombo | 3440 |
| Colombo to Tuticorin | 100 |
| Tuticorin to Madras | 300 |
| Madras to Bombay | 650 |
| Bombay to Delhi, Agra and Benares | 1365 |
| Bombay to Colombo | 910 |
| Delhi, Agra, Benares to Bombay | 1365 |
| Colombo to Singapore | 1560 |
| Singapore to Hongkong | 1440 |
| Hongkong to Yokohama | 1780 |
| Total | 35,684 |

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